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SRI VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

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BHAGAVADGITA



**Yady apy ete na paśyanti
Lobho pahata cetasaḥ
Kulakṣayakṛtaṁ doṣarṇ
Mitradrohe ca pātakam**

**Even if these whose minds are
overpowered by greed, see no wrong
in the destruction of the family and no
crime in treachery to friends.**

(Chapter- I, Sloka-38)

INVOCATION

**Vīḍugadē śeṣuḍu śrī vēṅkaṭādri śeṣuḍu
vēḍuka garuḍanitō bennuddaina śeṣuḍu...**

**vēyi vaḍigela tōḍa velasina śeṣuḍu
cāyamēni taļuku vajrāla śeṣuḍu
māyani śirasulapai māṇikāla śeṣuḍu
yēyeḍa hariki nīḍai yēgēti śeṣuḍu..**

**paṭṭapu vāhanamaina baṅgāru śeṣuḍu
cuṭṭu cuṭṭukonina miñcula śeṣuḍu
naṭṭukonna reṇḍuvēlu nālukala śeṣuḍu
neṭṭana hari bogaḍa nērupari śeṣuḍu..**

**kadisi panulakella gācukonna śeṣuḍu..
modala dēvatalellā mokke śeṣuḍu
ade śrī vēṅkaṭapati kalimēlu maṅgakunu
padaraka yē poddū pānupaina śeṣuḍu..**

- Annamacharya



**He is Seshal! Sree Venkatadri Seshal!
The one who is equal to Garuda in every respect, that Seshal!**

**Manifested with a thousand hoods, this Sesa
With a resplendent body like that of dazzling diamonds, this Sesa
With precious gems upon his eternal hoods, this Sesa
Constantly he provides the shade to Hari, this Seshal**

**He is the royal Vahana (Vehicle), this golden Sesa
He has colled into circles, this dazzling Sesa
With a thousand tongues is this Sesa
He is adept in praising Hari, this Seshal**

**He always waits eagerly to perform duties, this Sesa
Worshipped first by all Gods is this Sesa
For Sree Venkatapathi and Alamelumanga,
He is the firm eternal couch, this Sesa!**



Courtesy : T.T.D. Publications - Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit



'Harathi' During Brahmotsavams

Harathi is given to the Lord in the Vahana Sevas during Brahmotsavams every day to save the Lord from the evil sight.

Here is the list of Harati Points that are given to the Lord during the Brahmotsava Procession in the Mada Streets at Tirumala.

- (1) During the Brahmotsavam, a Harathi will be given to the Lord at the starting point of the utsavam in the Vahana Mandapam
- (2) Then in front of the main temple (Mahadwaram)
- (3) Then a Harati at the south east corner of the temple (Sarkar Harati)
- (4) Harati at Sri Tirumala Nambi Temple known as 'Tirumala Nambi Harati'
- (5) Prabandha Thodakkam Harathi (The point where Tirumala nambi temple situated)
- (6) Harati at South west corner (Sarkar Harati)
- (7) Sri Ananthalwan Harathi
- (8) Chinnajeyyar Mutt Harathi at Chinnajeyyar Mutt
- (9) North west Mysore Harathi at Sri Lakshmi Varaha Swami Temple.
- (10) Sri Ahobila Mutt Temple Harathi.
- (11) Archaka Bhavan Harathi near Varaha Swami temple.
- (12) Annamaiah Harathi at Varahaswami temple.
- (13) Sri Varahaswami Harathi in front of Sri Varahaswami temple.
- (14) Harati at North east corner (Sarkar Harati).
- (15) Sri Parakalamutt Temple Harathi at north east corner.
- (16) At the end, before Vahana Mandapam 'Kumba Harathi' and 'Mangala Harathi' will be given after Chuttumelam (the melam shows the completion of the Vahanam).

Besides these Haratis hundreds of devotees stand in queue to give Harathi to the Lord on all the Brahmotsavam days both in the morning and evening except on Garudaseva day. During every utsavam there will be 'Nakshatra Harathi' and 'Mangala Harathi' near Swami Pushkarini in the evening. Let us take these Harathis and be blessed.



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Chief Editor

SAPTHAGIRI

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Serial Articles are not Published due to a Special issue on
Srivari Brahmotsavams. Readers are Requested to make note of this.

- Chief Editor

Front Cover : A view of Dwajarohanam at Tirumala
Back Cover : Peddasesha Vahanam at Tirumala

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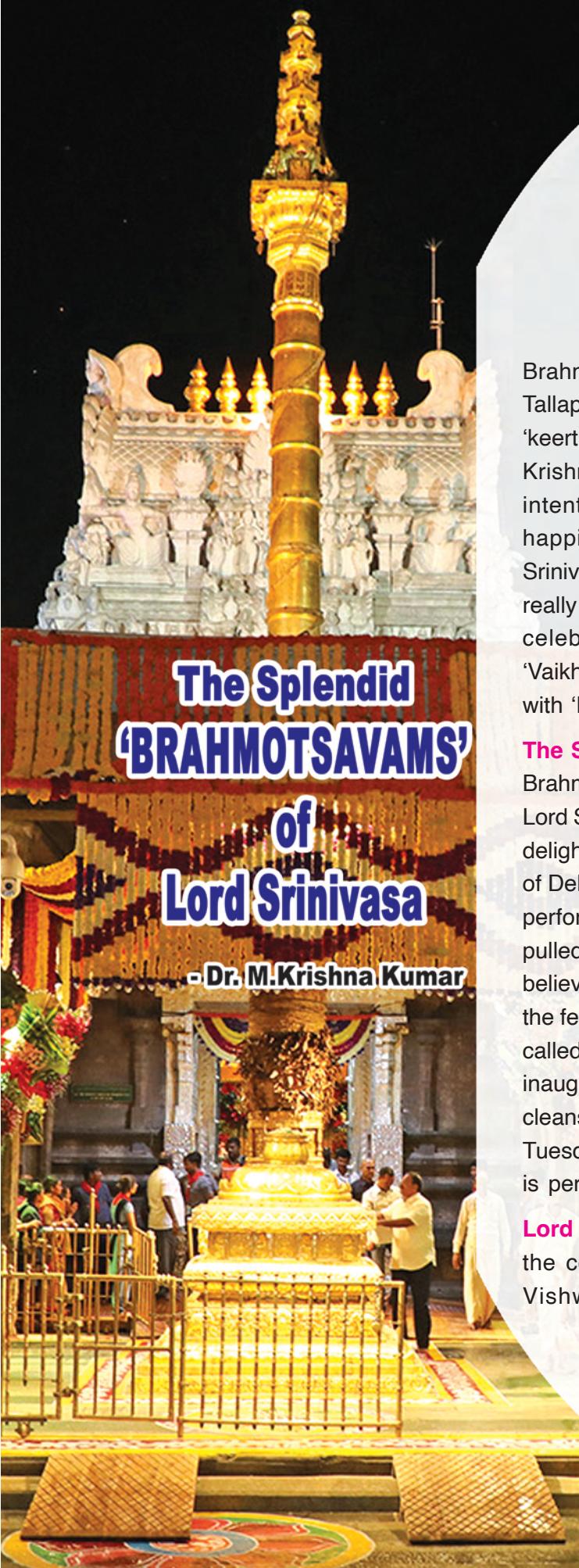
RELISH THE LORD'S DIVINE PRASADAM IN THE FORM OF 'SAPTHAGIRI'

The ‘Sapthagiri’ is a renowned spiritual illustrated monthly magazine published by the T.T.D. It was introduced in 1949 as a bulletin for publishing about different ‘Sevas’ and ‘Utsavs’ of the Lord and various devotional programmes held in Tirumala in order to propagate Hindu ‘Sanatana dharma’. In 1970, it became a full-fledged magazine in five languages i.e., English, Telugu, Tamil, Hindi, and Kannada with philosophical essays reminding the readers of great spiritual luminaries apart from writing about multifarious activities of the TTD like providing amenities to the pilgrims, maintaining orderly darshan and conducting pujas and sevas in accordance with the agamic traditions.

At present, it has become a dire necessity to enhance the rate of the subscription of the magazine from Rs.5/- to Rs.20/- per copy and the annual subscription from Rs. 60/- to Rs. 240/- and life subscription from Rs. 500/- to Rs. 2400/- (for 12 years only) from this month in order to meet the expenses relating to the purchase of quality paper. The modified rates are applicable to the fresh subscribers only. The T.T.D hopes and expects the same support and encouragement from its enlightened readers for the incessant publication of the magazine with their sense of spirituality and positive attitude in spite of its inevitable increase in price. In this regard, we sincerely appeal to our Sapthagiri family readers to introduce the magazine to their friends and relatives and enroll them as subscribers to the magazine so that the message of the Lord can reach a wider devout audience.

— — — — —

The annual ‘Brahmotsavams’ are the most marvellous festivals celebrated at Tirumala. The picturesque Tirumala is the veritable ‘Kaliyuga Vaikunta’ during the times. ‘*Kalou Venkata Nayaka!*’ is a renowned spiritual saying as He is the incarnation of Lord Vishnu as ‘Swayambhu’ in ‘Kaliyuga.’ His Brahmotsavams are performed from 27th September to 5th October this year as per the tenets of ‘Vaikhanasa Agama.’ The saint-composer Sri Tallapaka Annamacharya eulogizes the Lord as, ‘*Tiruveedhula Merasi Devadevudu...*’ All His ‘vahanas’ reflect Lord Srinivasa’s miraculous ‘message’. Nammalwar displays his rapturous adoration of the archa form of the Lord in ‘*Tiruvoimozhi*’. He describes the Lord of purest glory, dwelling in Tiruvenkatam, the nectar of the Veda chanted by the devout souls. Tirumangai Alwar, in one of his prayers, praises the Lord to remove his sufferings incidental to earthly existence. He conveys the message that Tiruvenkatam is Parama Pada. Blessed are they those who take part in the Brahmotsavams. These ‘utsavams’ symbolize prosperity and eternal bliss. May Lord Srinivasa along with His consorts bless His devotees with grace and prosperity!



The Splendid 'BRAHMOTSAVAMS' of Lord Srinivasa

- Dr. M. Krishna Kumar

SEPTEMBER - 2022 :: SAPTHAGIRI

Lord Brahma says: Salutations to Thee! O! Lord! You are the one who runs the infinite time of thousand crores of Yugas. You have no end. You have thousand names, thousand forms, thousand feet, thousand eyes, thousand heads and thousand arms. You are the Eternal.

- (Vishnu Sahasranama Stotram)

Every 'Utsavam' at Tirumala is charged with wonder. The Brahmotsavams play a unique role. The saint-composer Sri Tallapaka Annamacharya eulogized Lord Venkateswara in his 'keerthana' as: '*Brahma kadigina paadamu...*' In the Gita, Lord Krishna says: '*... na me bhaktaha pranashyati.*' The Lord's intention is that devotees never perish and feel spiritual happiness. 'The Upanishads say: '*Anando Brahma.*' Lord Srinivasa resides in 'Ananda Nilayam.' The Brahmotsavams are really 'Anandotsavams.' The annual Brahmotsavams are being celebrated in a scintillating manner as per the tenets of 'Vaikhana Agama' and begins with 'Ankurarpanam' and ends with 'Dwajavarohanam.'

The Significance of Brahmotsavams: It is believed that Lord Brahma is supposed to conduct these 'utsavams' in honour of Lord Srinivasa. By mere glance of the Lord, all the devotees feel delighted as if they were taking an auspicious dip in the 'Ocean of Delight'. Brahmotsavam means 'grand celebration,' a festivity performed by Lord Brahma. A well-decorated small chariot is pulled in front of the 'vahanams' during the Brahmotsavams. It is believed that Lord Brahma sits in the small chariot conducting the festival. Every day Lord Srinivasa receives a sacred ablution called 'Tirumanjanam' along with His two consorts. Before the inauguration of the Brahmotsavams, the entire temple will be cleansed and purified. It is called 'Koil Alvar Tirumanjanam.' On Tuesday, prior to the commencement of the Brahmotsavams, it is performed.

Lord Sri Vishwaksena: On the evening prior to the beginning of the celebration, a holy procession is executed by Lord Sri Vishwaksena (commander-in-chief). He inspects all the arrangements made for the festival.

'Ankurarpanam' is performed after the sunset. It is done in order to make a 'sankalpa' to celebrate a festival successfully and get the



abundant grace of the Lord. Some earthen pots called ‘palikalu’ are filled with holy soil, and seeds called ‘Navadhanyalu’ (nine seeds) and water for worshipping the Mother Earth and the other deities. This ritual takes place amidst the Vedic hymns.

Garuda’s Invitation: On the first day of the Brahmotsavams the Garuda Dwaja is hoisted on the ‘Dwajasthambham.’ Garuda Dwaja is a sacred yellow flag with the image of Lord Garuda on top. It is also called ‘Garuda Dwaja Pata’ (flag). ‘Dwajarohanam’ has its own symbolic significance indicating the invitation to all the deities to attend the sublime celebration.

The Pedda Sesha Vahanam: Each processional ‘vahana’ symbolizes a particular divine attribute or a particular pious pastime of the Lord. On the evening of the first day, Sri Malayappa Swami along with His consorts on the seven-hooded Pedda Sesha Vahanam blesses the devotees. The seven hoods represent the Seven Hills of the Lord.

The Chinna Sesha Vahanam: On the second day morning, Lord Srinivasa comes with the decoration of Lord Krishna on a five-hooded Chinna Sesha Vahanam and removes the egoistic tendencies of the devotees.

Hamsa Vahanam: On the second day night, the Lord appears with the embodiment of Goddess Saraswathi and blesses His devotees with knowledge on the Hamsa Vahana. He protects the Vedas and guides mankind to lead a noble life.

Simha Vahanam: On the morning of the third day, Lord Saptha Gireesa appears in the form of Lord Yoga Nrusimha Swami showering His graceful blessings on His devotees. Through His devout devotee Prahlada, the Lord points out that God is Omnipresent.

Mutyapu Pandiri Vahanam: During the night of the third day, the Lord with His two consorts in the decoration of Lord Krishna in the posture of ‘Kaliyamardhanam’, blesses the devotees in a palanquin decorated with a canopy of pearls. Pearl is said to be a symbol of purity and royalty.

Kalpa Vruksha Vahanam: On the morning of the fourth day, Lord Srinivasa appears in the costumes of ‘Govula Gopanna’ decoration. He blesses those who take His refuge and fulfills their wishes.

Sarva Bhoopala Vahanam: During the night of the fourth day, Lord Sri Malayappa Swami accompanied by His consorts gives ‘darshan’ in a glittering gold ‘mandapam.’ Lord gives His devotees a valuable message that all the eight Dikpalakas governing the world are under His direct control.





Jaganmohini Avataram: On the morning of the fifth day, Lord is decorated with the elegant costumes and ornaments suitable to a divine and the most charming woman. He symbolizes the ‘avatar’ of Jaganmohini signifying the one who distributed divine nectar during the churning of the ‘Milky Ocean’ to punish the demons and protect the deities.



Garuda Vahanam: During the night of the fifth day, the Lord wears some special jewellery like Makarakanti, ‘Lakshmi Haaram’ and ‘Sahasranama Mala’. Goda Devi’s garland is brought with great fanfare from Srivilliputtur to adorn the Lord who protects all. It is believed and said that it is highly meritorious and mukti pradam to have a darshan of the Lord on Garuda.



Hanumantha Vahanam: On the morning of the sixth day, Lord Venkateswara appears as Lord Rama. The sight of Hanuman carrying the Lord on his shoulders is a reminder of the super power of Lord Rama and His loyal servant Lord Hanuman. Lord Hanuman is a symbol of ‘Dasa Bhakti’ and selfless service.



Gaja Vahanam: Lord Venkateswara is ‘Akhilandakoti Brahmanda Nayaka.’ In the evening of the sixth day, the Lord appears on the elephant’s mount. The scene reminds of the rescue of Gajendra.

Surya Prabha Vahanam: On the morning of the seventh day, the Lord sits on the sun-chariot. He wears red flower garlands. The Sun is a symbol of illumination and spiritual enlightenment. In the Gita, it is said that the Lord is the source of the splendour in the Sun. The Lord gives us good health.



T.T.D. CALL CENTER

Tirumala Tirupati Devasthanams arranged call center round the clock for the benefit of devotees. They can get the information round the clock from this call center regarding any T.T.D. information like Arjitha Sevas, Accommodation, Trusts & Schemes etc.

For any information Contact :
0877-2233333, 0877-2277777

Chandra Prabha Vahanam:

During the night of the seventh day, Lord appears as a cool Moon having the costume of Lord Krishna bearing the ball of butter in His hand. Lord Chandra provides peace to the devotees.



Rathotsavam : On the morning of the eighth day, Lord Malayappa Swami along with His consorts ascends the chariot and blesses His devotees. This is a classical example to prove that Jagat is the Chariot of Lord Vishnu.

Aswa Vahanam: During the night of the eighth day, Lord Srinivasa appears in the embodiment of Lord Kalki on a horse at the end of Kaliyuga to protect the good.



Chakrasnanam: On the morning of the ninth day, Chakrasnanam is performed along with His consorts in Swami Pushkarini. The Lord becomes relieved of His fatigue caused by these rides in the campus of Lord Varaha Swami. Abhishekam will be held for them. Chakrattalwar will be given a holy dip in the Pushkarini on that day. It is believed that devotees who take a holy dip in the Pushkarini would be free from all sins.



Dwajavarohanam or The Farewell: During the night of the ninth day, Dwajavarohanam will be held. In the presence of Lord Malayappa Swami along with His consorts, the Brahmotsavams will come to a perfect completion. It is really a glorious end. All bid farewell to Lord Brahma, to the other deities who attended the celebrations. The Flag of Garuda will be brought down from the Dwajastambham which was hoisted on the first day of the Brahmotsavams. May Lord Srinivasa with His consorts bless the viewers of the magnificent Brahmotsavams with prosperity and eternal bliss!



SRINIVAASAAYA MANGALAM !



Tirumala Tirupati Devasthanams GEAR UP FOR BRAHMOTSAVAMS

- Smt. J.C. Gnanaprasuna

The annual Brahmotsavams of Sri Venkateswara Swami are considered one of the most important sacred events that are conducted with a celestial grandeur every year in Tirumala. This nine-day fete is witnessed by the devotees across various parts of the world who yearn for a glimpse of Sri Venkateswara Swami on different Vahanams.

In order to provide a smooth darshan of the Lord, the officials of TTD make elaborate arrangements from more than two months in advance to the Brahmotsavams every year. With phenomenal increase in the number of pilgrims year after year, making better arrangements for providing hassle-free darshan environment to each and every devotee taking part in this mega fest has become a tough task for the TTD. The TTD believes that the best way of worshipping the Lord is to discharge the duties with utmost dedication by serving the multitude of visiting devotees in the finest possible manner. All the departments in the TTD follow this best way by discharging their duties with absolute dedication in the service of devotees.

Due to Covid lockdown during past two years, the TTD had conducted Brahmotsavams in Ekantam. Now that the Covid restrictions are relaxed, the TTD has decided to conduct the Brahmotsavam with the procession of Vahanas along the four Mada streets as per the tradition. As the mega festivity is taking place after a gap of two years, heavy rush of devotees is expected. Keeping this in view,

TTD officials of all the departments are planning meticulously at various levels. On this occasion, TTD is requesting all the devotees who are participating in the fest are requested to follow covid protocols for their personal safety as well as others.

Here are some of the arrangements made by the TTD at a glance for our beloved readers of 'Sapthagiri'.

PUBLIC RELATIONS DEPARTMENT : Wide publicity regarding the Brahmotsavams is being given by this department through different modes and media quite in advance. All the data related to Brahmotsavams and press

releases from time to time are being collected and released by them. PR department is arranging an exhibition of some interesting and rare photos related to Swami and other subjects through photo gallery to attract the devotees. ‘Sapthagiri’ magazine too is releasing a special issue like every year to focus on the event for the sake of its beloved readers. Publications wing is bringing out new collections of books. Book stalls are being organised in different languages at Tirumala and in Tirupati for sale.

PROJECTS : Cultural and Dharmic departments of TTD- Hindu Dharma Prachara Parishad,

Annamacharya, Dasa Sahitya projects and S.V. Music and Dance college are arranging cultural activities like – bhajans, music concerts, spiritual dances, discourses, nama sankeertanas, etc. Some teams with artistes are going to participate in cultural programs during the annual Brahmotsavams.

ENGINEERING DEPARTMENT : The TTD Engineering department is making colourful and bright decorations along the

four Mada streets. Barricades and queue line gates, drinking water taps are all being set up. Paintings and repairs are being taken up on all thoroughfares and ghat roads to give festival ambience. Parking spaces and mobile toilets are also being set up at various places. The Rangoli works are also being done to give enhanced look to the hill town both inside and outside the temple. The TTD Electrical department is arranging colourful LED light decorations and electrical cut-outs at various places in Tirumala and Tirupati. Huge display screens are also being arranged besides radio and broadcasting beaming to keep devotees spellbound and excited. The Hill town is being decked up with huge electrical themes, attractive arches giving a grand look to the annual event.

VIGILANCE : To provide safety-free environment to lakhs of devotees coming for Brahmotsavams, security personnel, Scouts and Guides are being deployed at vital points while CC cameras will keep surveillance at the Tirumala during Brahmotsavams. Route maps, flexis and signboards are being set up all over Tirumala to facilitate darshan to the devotees without any disruption.

ANAPRASADAM AND HEALTH : Annaprasada and Health departments are also making elaborate arrangements for providing annaprasadam outside the temple at different points during vahana sevas and inside the temple too. The Health Department is all ready to keep Tirumala clean and hygienic in spite of the heavy influx of devotees. For sanitation work, sanitary workers are being arranged during these Brahmotsavams from time to time. While medical centers, dispensaries, doctors, paramedical staff and ambulances are being exclusively arranged by the Medical Department. Kalyanakatta barbers are going to render their service round the clock for the devotees.

EXHIBITION : The TTD is also arranging grand exhibition stalls with a display of colourful flowers and fruits. Arrangements are also being made for



COMPLAINT TRACKING SYSTEM

A complaint tracking system has been evolved by TTD for immediate resolving of issues related to rest houses and accommodation in Tirumala.

Contact No.9966812345

various artists to perform and display their culture and art forms before Vahana Sevas during Brahmotsavams. The Electrical and Garden departments are also planning innovative designs of decoration for the annual event. The TTD is also arranging free facilities like annaprasadam, tonsuring, transport etc. to remove any hardships to devotees. The TTD is putting in place efficient traffic management systems in coordination with the RTC. The APSRTC is set to operate up and down trips daily during Brahmotsavams for the sake of devotees.

S.V. GOSAMRAKSHANA SHALA : Participation of bulls, horses and elephants in front of the Vahana seva processions is a special attraction. Animals decorated with bright and colourful decors enhance the grandeur of the vahana sevas.

SVBC : Sri Venkateswara Bhakti Channel is going to broadcast live programs from time to time. Commentaries in languages like Telugu, Tamil, Kannada and Hindi daily during Vahana sevas is being arranged for the SVBC audience. Time to Time news related to Brahmotsavams will also be uploaded on YouTube, SVBC App.

IT : The Information Technology Department will facilitate all the devotee services like accommodation, darshan, laddu prasadam to ensure comforts, convenience and security to huge number of devotees.

Various arrangements are being made to ensure best services including darshan, accommodation,



Worship your Ishta Devatha or Kula Daivam before you start for Tirumala.



laddu prasadam, tonsuring, annaprasadam, vahana sevas etc. by the TTD in an elaborate way for the devotees.

All the departments of the TTD, big and small, are putting their best efforts forward for the conduct of the Brahmotsavams. The coordination and concerted efforts of all the departments under the TTD from small employee to the top official will go a long way in conducting the Brahmotsavas successfully and smoothly ensuring the pilgrims hassle-free darshan of the Lord and the festivities. Let us avail ourselves of this golden opportunity, attend the utsavas and attain the grace of Lord Venkateswara for the well-being of ourselves and the world.

Let us chant Govinda Govinda..



First Naivedyam First Darshan to Sri Varaha Swami at Tirumala

- Smt. Rajalakshmi Srinivas



Varaha Avatara is one of the foremost incarnations of Lord Vishnu. Hiranyaksha was killed by Lord Varahaswami to uplift Goddess Earth and stayed back to protect Mother Earth. It is said that Lord Varaha Swami lives in Tirumala and blesses the devotees. Hence Tirumala is also known as "Adi Varaha Kshetram".

The Adi Varaha Kshetram : Lord Varahaswami temple is located on the Northwest corner of Swami Pushkarini. It is a great place to get the view of the temple tank "Swami Pushkarini". There are many other references related to Varahaswami as Tirumala is also known as Varahachalam, Varahagiri.

The Agreement – According to Bhavishya Purana, Lord Srinivasa, who was the incarnation of Lord Vishnu was in search of Goddess Lakshmi reached Tirumala Hills. He then saw Varahaswami and requested "Lord Varahaswami, can you please provide some space for me to live on this beautiful hill?" Lord Varahaswami replied "Sure, but on some conditions". Lord Srinivasa replied "Sure, please tell me the conditions". Varahaswami - "Devotees should first visit me before visiting your place, the first pooja and offering (Naivedyam) also should be, to me first". Lord Srinivasa replied "It's my pleasure". Thus, even today, the practice continues in Tirumala i.e. the first darshan and first Naivedyam goes to Sri Varahaswami only.

Even today it is a custom that Devotees who wanted to get the blessings of Sri Venkateswaraswami should first get the Darshan of Lord Varahaswami and then only visit Lord



Keep Tirumala clean and hygiene

Srinivasa. In Vishnu Sahasranama, it is observed that, Lord Varaha is addressed first and then Govinda "Maha Varaaho Govindho".

Devotees can see Lord Varahaswami is almost 2 feet high idol with Sankhu (Conch) and Chakra (Disc) in Tirumala Sri Varahaswami temple. On his left thigh, he lifts Goddess Bhumi Devi. The pose clearly depicts that Lord Varahaswami is there to uplift not only Bhudevi but also all the beings of the Mother Earth.

The Temple Architecture – It is a small, beautiful temple with Mukhamandapam, Ardha Mandapam, Antharalam and Garbhalaayam. The pillars have beautiful carvings. One can also perform "Pradakshinam", circumambulation inside the temple.

Lord's Brahmotsavam at Sri Varahaswami Temple – On the last day of Brahmotsavam (Sravana Star), Sri Devi, Bhu Devi with Sri

Malayappaswami and Chakratalwar (Sudarsana – Divine Disc) are placed in this temple. Celestial bath takes place in this temple to the deities. The deities are then, decorated with Sandalwood and Tulasi garland. Harathi is shown to the deities. Vedic chants like Purusha Sukta, Sri Sukta, Bhu Sukta are recited by the Veda Pandits. Offerings are made to the deities. Finally, Chakratalwar is taken to the Swami Pushkarini for the holy dip. This is called as "Chakrasnanam" or Avabruhasnanam. Lot of people visit Tirumala on that day and take a holy dip in the Swami Pushkarini. It is believed that, this ceremonial bath cures all diseases and frees from all sins.

Let us worship always Lord Varaha Swami who killed Hiranyaksha, the captor of Bhumi Devi (Mother Earth) and rescued Mother Earth with his tusks by assuming the form of a Wild Boar and be blessed.

So, devotees / readers in your next visit to Tirumala first darshan Lord Varahaswami prior to Lord Venkateswara.

Varahamurthi Govinda!!



Every year special garlands from Srivilliputtur arrives at Tirumala ahead of Garuda Seva during Annual Brahmotsavams. H.H. Pedda Jeeyar swami will present these garlands to Lord Srinivasa on Garudaseva day.



Bathe in the Swami Pushkarini (temple tank) and first worship Varaha Swami before you go to worship Lord Venkateswara.



SRIVARI SEVA

Destination for Eternal Bliss

- Kum. P. Neelima

According to Hindu scriptures, Seva is seen as the highest form of Dharma (righteousness). The concept of Seva which means Service is considered as one of the most important tenets of Hindu Sanatana Dharma.

Serving other people without seeking anything in return is considered an essential devotional practice of indirectly serving the Supreme God. In other words, Seva is simply defined as the 'Selfless Act' that is performed without any hopes of reciprocation, monetary benefits, awards or rewards.

ORIGIN OF SRIVARI SEVA : Everyday tens of thousands of devotees throng the holy shrine of Sri Venkateswara. The devotees never mind to wait for long waiting hours in serpentine queue lines extending up to some kilometers from Tirumala shrine, to catch a glimpse of Srivaru for a fraction of a second.

Apart from darshan queue lines, Tirumala witnesses heavy influx of devotees at accommodation, Kalyanakatta, Annaprasadam, Laddu Complex, luggage counters and everywhere.

To meet the requirements of ever increasing pilgrim crowd to Tirumala, TTD has tossed the idea of a Voluntary Service initially in 1998 to offer services to the fellow devotees on a trial-basis as “*Srinivasa Seva*”. Later during the year 2000 in November, “Srivari Seva” was launched in a full fledged manner in Tirumala.

Began with just 200 numbers of Srivari Sevaks, today on any given day not less than 2000 sevaks renders service to their fellow pilgrims in Tirumala. During the peak days like summer vacation, annual Brahmotsavams, Vaikuntha Ekadasi, Rathasapthami etc. the figure doubles.

The Srivari Sevaks, brigade of volunteers, are not just from Andhra Pradesh and Telangana but hail from Tamilnadu, Karnataka, Kerala, Maharashtra, Odisha, West Bengal, Jharkhand, New Delhi, Chattisgarh also.

Since its inception, so far 12.50 lakh Srivari Sevaks (till June 2022) belonging to 95 thousand odd teams with 8.60 lakh female and 3.90 lakh male. Srivari Sevaks have rendered impeccable services to their fellow pilgrims in the last 22 years.

JOURNEY FROM A SMALL CHAMBER TO A 100 CRORE MASSIVE BUILDINGS: During the initial days, the Srivari Seva office used to be in a small



chamber located adjacent to main Kalyanakatta in Tirumala. Along with the time, the Srivari Seva has seen a lot of transformation in the last two decades of its journey.

Considering the importance of Srivari Sevaks, TTD has constructed twin buildings opposite Sri Varaha Swami Rest House and behind the Kalyana Vedika in Tirumala at an expense of Rs.100 crores to accommodate both the female and male volunteers separately with well - furnished accommodation and other facilities.

SERVICE TO MANKIND IS SERVICE TO GOD : “*Manava Seva ye Madhava Seva*” – the service to Humanity is service to Divinity is a famous saying in the Hindu scriptures. Sticking to this noble ideology, TTD commenced the Srivari Seva Voluntary Service. Devotees from across the country on their own volition

are making use of this opportunity to serve their compatriot devotees selflessly.

A SUPPORTING ARM TO TTD

: The services of Srivari Sevaks are being utilised at different areas in TTD among which the prominent ones include Vigilance, Health, Anna Prasadam, Garden, Medical, Laddu Prasadam, Srivari Temple, Transport, Kalyanakatta, Book stalls and Agarbatti-



Panchagavya sales while the professional sevas includes Parakamani and Navaneeta Seva.

Some areas where Srivari Sevaks render services:

1. Queue lines, compartments to regulate devotee crowds
2. Serving drinking water, buttermilk, snacks, milk, Anna Prasadam in the VQC Compartments, Narayananagiri Garden Sheds, outside queue lines, food counters etc.



3. Serving at Matrusri Tarigonda Vengamamba Anna Prasadam Complex (MTVAC), PAC-II.
4. Scanning the luggage of devotees.
5. Preparation of Garlands, plucking of flowers at Garden department.
6. Sale of religious books, TTD calendars and diaries, Panchagavya, Dry Flower Technology photo frames, Agarbattis etc.
7. Assisting the aged and handicapped devotees at Darshan queues and hospitals.
8. Sale of Coconuts and bio-degradable covers in laddu counters.
9. Splitting of Cashew nuts for making Laddu Prasadams and Anna Prasadams.
10. Getting feedback from devotees for the betterment of the system.

SPECIALIZED SEVAS: Apart from the general sevas, TTD has also introduced specialized sevas including Parakamani and Navaneetha Sevas.

Parakamani Seva : Parakamani is the counting and accounting of the currencies and coins offered by the devotees in Srivari Hundi. The Parakamani Seva was commenced by TTD in August 2012. Only males sevaks aged between 25 years and 65 years



are eligible to apply for Parakamani Seva.

Navaneetha Seva : With an aim to render service to Gomata-the cow, as per the traditional practices mentioned in the great epics and scriptures of the Hindu Santana Dharma, Navaneetha seva was commenced by TTD in August 2021 on the auspicious occasion of Sri Krishna Janmastami at S.V. Gosala in Tirumala.

This unique seva includes the cleaning the Gosala premises, drawing Rangolis, making cakes with cow dung to use as fuel material, feeding



fodder to cows, churn butter through traditional means etc.

Devotees who are willing to render the Navaneetha Seva shall have to apply only in on-line. Only women sevaks aged between 35 years and 50 years are eligible to apply for Navaneetha Seva.

SRIVARI SEVA IN TIRUPATI :

After the successful implementation of Srivari Seva in Tirumala, the same Services has been commenced in Tirupati also in the year 2014. The services of Srivari Sevaks are being utilised at Tirupati, Tiruchanoor, local temples viz. Srinivasa Mangauram, Appalayagunta, Central Hospital, DPW Stores, Marketing Godown, S.V. Gosala, Rest Houses of TTD, Annaprasadam etc. The women and men volunteers are being provided accommodation at Vishnu Nivasam in Tirupati located opposite Railway station.

BHAJAN AND SATSANG TO SRIVARI SEVAKS : TTD intends to imbibe service orientation, religious motivation among Srivari Sevaks by providing training to them. Every day Bhajana and Satsang classes are being conducted to Srivari Sevaks along with orientation on Do's and Don'ts at Tirumala Seva Sadan both in the morning and in the evening.

Similarly, during every Tuesdays and Fridays, the

Bhajana and Satsang Classes are held to Sevaks at Tirupati Vishnu Nivasam.

TORCH BEARERS OF HINDU SANATANA

DHARMA : Apart from rendering services at various points in Tirumala and Tirupati, the Srivari Sevaks are voluntarily taking part in various spiritual and Dharmic activities mulled by TTD across different parts of the country.

Be it the opening of Sri Venkateswara Divya Kshetrams at Visakhapatnam, Bhuvaneshwar, Amaravati or religious programmes like Karthika Deepotsavams, Venkateswara Vaibhavotsavams, Srinivasa Kalyanams etc. taken up by TTD, everywhere Srivari Sevaks have been offering dedicated services to the local devotees, thereby acting as the “Torch Bearers” of Hindu Santana Dharma.

INSTRUCTIONS TO SRIVARI SEVAKS

- ✿ Only Hindus shall apply for Srivari Seva.
- ✿ The Srivari Seva is absolutely a free service intended to serve the fellow pilgrims.
- ✿ Sevaks will be allowed to book for General Seva / Parakamani Seva / Navaneetha Seva again only after 90 days from the performance of their last seva date.
- ✿ Devotees who are willing to perform General Srivari Seva have to apply either in on-line or off-line.
- ✿ The minimum strength for a group is 10 and maximum is 15 which can be booked both off-line as well in on-line.

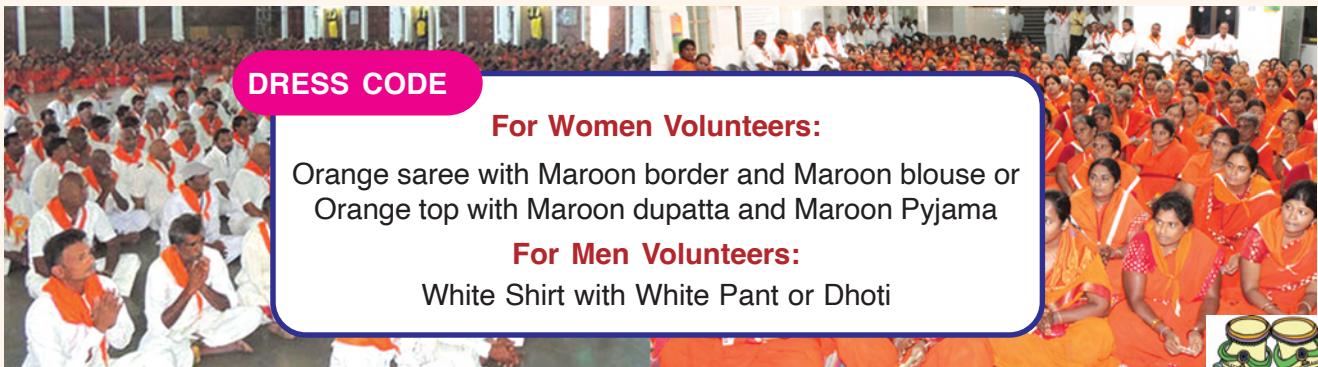
IN OFFLINE: The sevaks who intend to perform Srivari Seva have to write a letter to the following address.

The Public Relations Officer,
TTD Administrative Building, Room No.60
K.T. Road, Tirupati- 517501
Phone: 0877 - 2264217

The selected Srivari Sevaks shall receive a copy of proceedings from the Office of PRO, Tirupati inviting them for Srivari Seva and also a confirmation SMS will be forwarded to their registered mobile Number.

HOW TO APPLY IN ON-LINE

- ✿ To avail Srivari Seva, one has to register online by login to srivariseva.tirumala.org. (The instructions and procedure to apply online are available in the TTD official website).
- ✿ Age limit for applying (as Individual or group) Srivari Seva (General) for a period of 7 days is 18 to 60 years.



PECULIAR TERMINOLOGY

Used in Tirumala Temple

- Sri T.K. Krishnaswami Thathacharya

Our ancient Hindus tried to focus the infinite powers and attributes of the invisible divinity in a visible image for ministering to our spiritual welfare. The Mahabharata (Mausala Parvam Chapter - V) states the origin of image worship. It is really unknown as to when the Lord came to have a birth on the Vengadam Hills of His own choice (Svayam Vyaktam). The Lord's attractive magnetic smiling with coral lips of imposing image form seems to have been there from an unknown date. This temple of Lord Venkateswara existed centuries ago and was administered by Chola, Pandya, Marathas, VijayaNagara kings, the British Mahants and other local chieftains from time to time. During the rule of each of the dynasties the names of the departments in the temple and administration changed according to the language used by them. It is interesting to note that the names of different departments in the Temple of Lord Srinivasa were also in vogue during the period of different rules. The following are the interesting names :

1. **Tirumalai** – This was used by the Tamil kings and Alwars for Tirumala.
2. **Tiruvengadam** – This was used by the Tamil kings and Alwars for Tirumala.
3. **Tiruvengadamudayan** – This was used by the Tamil kings and Alwars for Lord Venkateswara.
4. **Azagiya Manavala Perumal** – This was used by the Tamil kings and Alwars for Bhoga Srinivasa murthi.
5. **Periya Perumal** – This was used by the Tamil kings and Alwars for the Main deity.
6. **Vaga padi** – A place where Naivedyam is prepared in Tirumala.
7. **Tiruppani Bhandaram** – Engineering Department of the temple.
8. **Sri Bhandaram** – Finance Department of the temple.
9. **Sabhairs** – Committee Chosen by Kings for the temple.
10. **Sthanikaars** – The local people who are interested in doing the service of the Lord.
11. **Bokkasam** – A place to keep and maintain the silk clothes of the Lord in safe custody and ornaments (Jewellery) and also keeping the records of the Tirumala temple.
12. **Sabera paricharaka** – A person to keep all the vessels belonging to the Lord in safe custody and daily keeping them. He has to prepare sandal paste, for the Friday Abhishekam mix it with the parimalam to the Lord. For the daily Darshan in the early hours he has to keep the vessels for the pooja. He has to bring the cot of the Lord to the Sayana mandapam during (Ekantha seva) night



Jiddu – The small doors of the main entrance (Mahadwaram) in the temple.

and has to take it back the next day. He has to prepare the Taambulam (a mixture of betel leaves and nuts) also. He has to distribute the prasadams -- as per the custom and usage. In his work, the Bokkasam attendants also have to participate. The silver / gold umbrella is to be taken out during utsavam behind the Lord.

13. **Peishkar** – Once upon a time, the peishkar was the only person in Tirumala looking after the temple and other departments. The name was used and started by the mahants. He was in charge of the Temple routine and supervision of the temple departments. Now-a-days, the Assistant Executive Officer in the Tirumala temple is called as 'Peishkar'.
14. **Uttara Parpatyadar (or) Parupathyadar** – He has to maintain the temple routine of the temple and inform the officers and Jeeyars about it.
15. **Huzoor office** – In those days, TTD Administrative Building is known as Huzoor office.
16. **Deepali** – Sanitary workers / sweepers etc. in the temple is called Deepali.
17. **Ghantapani** – His job is to clean outside Kulasekharapadi and ring the Big Bells during Naivedyam every day and also to carry a flaming light used as a big torch in the temple.
18. **Nityakatla** – Daily utsavams in the temple.
19. **Varakatla** – Weekly routine utsavams in the temple.
20. **Pakshakatla** – Fortnightly utsavams in the temple.
21. **Masakatla** – Monthly utsavams in the temple.
22. **Salakatla** – Annual utsavams in the temple.

23. **Chandana paani** – This person is to bring the clean clothes properly to the Moolavirat (Main deity) to be offered to the saalagramas and the holy feet of the Lord. He has to prepare sandal paste daily for the Lord.
24. **Padikavali – Mahadwaram** – The main entrance of the temple is called as 'Padikavali'.
25. **Dafedar** – Chief peon of the temple.
26. **Navbhatkaana** – It is a north Indian Drum. The music is played in mornings and in evenings in the Tirumala temple by this instrument.
27. **Pounji (Diviti)** – A Lighted long torch lamp held by hand. A flaming light.
28. **Parakamani** – A place where the Hundi offerings of the pilgrims are counted.
29. **Mahathaadulu** – Office attenders in the temple.
30. **Jam Ghanta ochi** – A person beating the bell with his hand while going in front of a procession during harati time.
31. **Mafi cherapulu** – Asking for forgiveness or praying by Archakas to pardon any mistakes done during Aradhana or otherwise. It is called as Padaseva.
32. **Kaikaala Reddy** – A person to tie the curtains and removing them and to bring the keys from Jeeyangar Mutt. He is also vahana bearer.
33. **Japra** – A Mixture of Sandal powder, camphor (white) and Kumkuma puvvu (saffron).

The above are the important and daily used terms in Tirumala Temple according to the custom and usage.

Om Namo Venkatesaya



Observe absolute silence and chant "Om Sri Venkatesaya Namaha" mantra inside the temple.



The Tirumala Tirupati temples are always known to reverberate with ‘Govinda Nama Smarana’ and thronged by thousands of devotees every day. The glory of the Lord of Seven Hills has grown by leaps and bounds over the centuries and has reached the zenith during the contemporary period. This is due to the impeccable system of religious administration followed according to the doctrine and tradition established by Bhagawad Sri Ramanuja at Tirumala – Tirupati, as in the scores of Sri Vaishnavite shrines all over.

Sri Ramanuja, who is also known as ‘Bhashyakara’, ‘Yathiraja’, ‘Udayavar’, ‘Emperumaanar’ or ‘Ilayalwar’, was instrumental in putting in place a prescribed tradition of religious administration, which is being followed in letter and spirit at the temple. He also institutionalised several festivals, ceremonies and rituals to be performed in accordance with the scriptures and integrated them into the temple worship system.

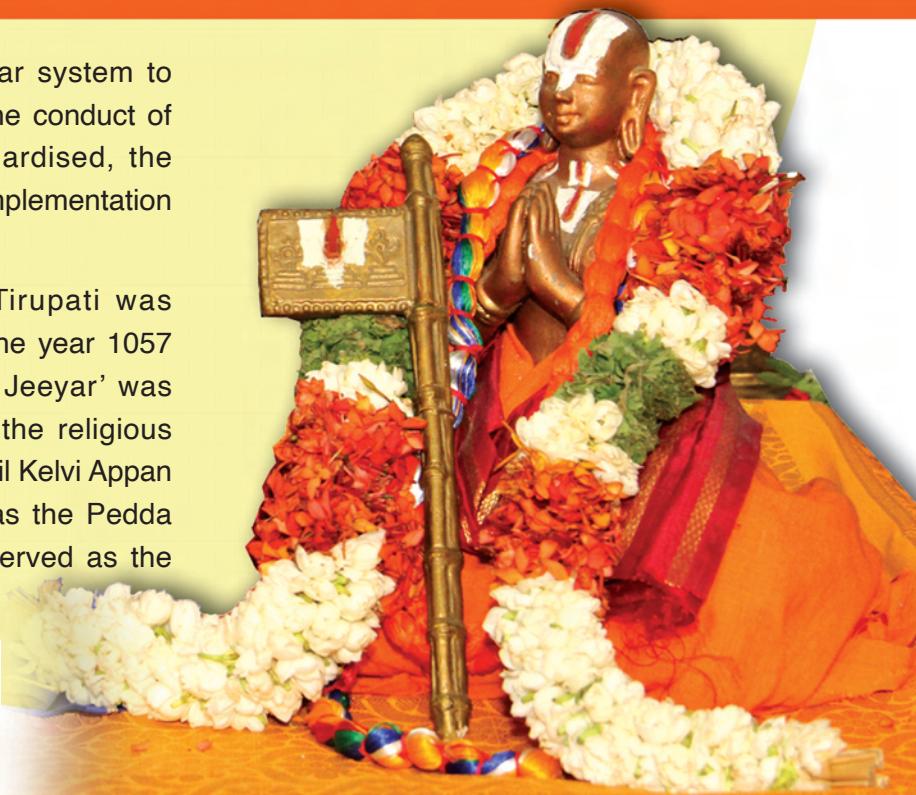
The Jeeyangar is not an individual, but an institution founded by Sri Ramanuja Himself, to oversee the conduct of rituals as per the doctrine. The temple has several rituals performed on daily, weekly, fortnightly, monthly and annual basis, which are called ‘Vaarotsavam’, ‘Pakshotsavam’, ‘Masotsavam’ and ‘Samvatsarotsavam’. Sri

PERPETUATING SRI RAMANUJA TRADITION

- Sri Atthi Rangarajan

Ramanuja institutionalised the Jeeyangar system to monitor and ensure strict adherence in the conduct of festivals. As the procedures are standardised, the Jeeyangar has to take strict care of their implementation from time to time.

The Pedda Jeeyangar Mutt in Tirupati was established by Sri Ramanuja himself in the year 1057 and ‘Sri Tiruvenkata Ramanuja Pedda Jeeyar’ was anointed as the first pontiff to oversee the religious practices. Today, His Holiness Sri Peria Koil Kelvi Appan Sri Satagopa Ramanuja Jeeyar serves as the Pedda Jeeyar. Even Sri Manavala Mahamuni served as the



Pedda Jeeyar at this Mutt in the year 1503 and served for a short time of three years. During his time, the Chinna Jeeyangar Mutt was established and another seer appointed as the junior pontiff, who is generally considered the successor to the 'Pedda Jeeyangar'.

Srimad Ramanuja's visit to Tirumala

According to temple scriptures, Srimad Ramanuja visited Tirumala Tirupati thrice. During the first visit, he offered the sacred conch and discus (Sankhu-Chakra) to Sri Venkateswara. During his second visit, he developed the four 'Mada' streets around the temple, standardised the temple protocols and institutionalised the festivals and processions to be conducted throughout the year. During his third visit, Sri Ramanuja consecrated the deity of Sri Govindaraja in Tirupati downhill. The role of the Jeeyangars is to supervise the conduct of rituals and festivals as per the protocols, rules and regulations laid down by Sri Ramanuja.

The Jeeyangar Mutt is considered the 'Dharmakartha', who has to play a supervisory role in the conduct of all religious activities. The Jeeyangar is also the 'Dravida Veda Adhikari', who has the authority to monitor the recitation of 'Nalayira Divya Prabandham', which is chanted on festival and special occasions. The Jeeyangar too has equal responsibility, similar to the TTD management, over ensuring the safety and sanctity of the deities when they are taken out of the temple for processions.

Ramanuja's appearance day is celebrated as 'Bhashyakarla Utsavam' on Arudra star of Vaisakha month every year, which goes on for nineteen days. On this special occasion, 'Vellai Sathuppadi' festival is observed at the Tirumala temple, when the saffron-clad deity is adorned with white Dhoti and special ornaments, to indicate his pre-monastic life. The deity is taken out on a procession around the temple. The



festival is conducted mainly by the Jeeyangars, who have a prominent role to play in the temple administration as ordained by none other than Sri Ramanuja Himself.

Similarly, the Jeeyangar conducts the ‘Adhyayanotsavam’, which is observed eleven days ahead of Vaikunta Ekadasi. The annual festival was initiated at Tirumala by Tirumangai Alwar, Sri Nadamuni and Bhagawad Ramanuja, according to rock inscriptions of 1253, 1360 and 1446. During this festival, all the

4000 verses comprising the Nalayira Divya Prabandham, which were composed by the twelve Alwars, will be recited for 25 days at Ranganayakula Mandapam. The first phase of 14 days is called ‘Pagal Patthu Utsavam’ and the next phase is ‘Raappatthu’, when the verses are chanted by night. ‘Kanninum Siruthaambu’ is recited on 22nd day, ‘Ramanuja Nutrandhadhi’ on 23rd day and Varaha Swami Sattumurai is performed on the 24th day. The festival ends with ‘Tiruppallandu Thodakkam’. This festival is also conducted entirely under the supervision of the Jeeyangar.

The Jeeyangar Mutt has the first and foremost responsibility of providing food to the devotees arriving for Swami Darshan. Annaprasadam is served to hundreds of devotees arriving at the Pedda Jeeyangar Mutt and Chinna Jeeyangar Mutt at Tirumala every day. The Mutts also provide shelter to the devotees who have to stay overnight for taking part in the pre-dawn rituals the next day.

The Jeeyangar system is striving relentlessly for several centuries now to safeguard and perpetuate Sri Ramanuja Tradition.



MANGALASASANAMS

The Lord of Seven Hills has safeguarded humanity from Covid-19. It is nothing but His grace that saved the world from the ill effects of the coronavirus. Now the pandemic is ending and the restrictions are being relaxed, the annual Brahmotsavam is conducted this year on a grand scale at Tirumala, the ‘Bhooloka Vaikuntam’. Mangalasasanams to all the devotees on the occasion of the annual Brahmotsavams.

Festivals and Rituals in October 2022

- 01 Tirumala Srivari Garudaseva
- 02 Saraswati Pooja, Gandhi Jayanti
- 03 Durgashtami
- 04 Maharnavami
- 05 Vijayadasami
- 24 Narakachaturdasi, Deepavali
- 25 Kedaragowri vratham
- 29 Nagulachavithi

Tirumala Tirupati Devasthanams, Tirupati

ATTENTION !!

The pilgrims are requested to make any complaint to the Toll Free No.**18004254141** for the inconvenience or difficulty caused.

Chief Vigilance &
Security Officer
T.T.Devasthanams



The presiding deity of Tirumala, Lord Sri Venkateswara enjoys Brahmotsavams during the month of Bhadrapada every year. Some time, He has another Brahmotsavam during Navaratri. During the Brahmotsavam period the Utsava Murthi, Lord Sri Malayappa Swami on different Vahanas bless the devotees. On the first day evening, the Lord adorns on Pedda(Big) Sesha Vahanam with seven hoods, reminding His form in Sri Vaikunta. The second day morning Utsavam, He is seated on small Sesha vahanam with five

hoods. In Tirumala, it is special that the Lord has two Sesha vahanams. Then, what is the importance of Sesha Vahanam?

Sesha means the one who is in the service of the Lord. Here Sesha is none other than Adi Sesha(the Holy Serpent). There are lot of Nitya Suris- permanent residents in Sri Vaikunta. The first and the foremost among them is Adi sesha. He is never separated from the Lord. He does service to the Lord in many ways.



Sesha Vahana Seva at Tirumala

- Sri R.Kannan

SEPTEMBER - 2022 :: SAPTHAGIRI



Every year new Umbrellas were used during Brahmotsavams. These umbrellas will come from Chennai to Srivari Temple. After arriving the umbrellas, special pujas will be done and then they were used for Brahmotsavam.

Adisesha's Service towards the Lord

This is depicted in Poigal Alwar's Mudal Tiruvantadi (53) of Nalaayira Divya Prabanda starting "Sendraal Gudaiyaam" that Adi Sesha serves Him as umbrella, as evident form, he protected new born Krishna being carried from Madhura to Gokula by Vasudeva, from torrential rains. He serves as royal seat depicted as His form in Sri Vaikunta. When the Lord walks, Adi Sesha becomes His sacred sandal(paduka), which is narrated in Paduka Sahasram of Swami Desikan. He serves as a boat in the sea (Lord lying on Milky Ocean). He becomes the sparkling light beaming radiance. He also serves as his Silky robe- Peethaambaram and finally he serves as the smooth and cozy bed to recline. Thus we see Adi sesha serves the Lord in every activity and hence he is always at His service at all moments. Perhaps in order to enlighten his multivarious services, Tirumala temple has two sesha vahanams.

The same concept of Adi sesha has been brought out by a great Vaishnava Acharya, Sri Alavandar, in his Stotra Ratnam, 40th verse starting "Nivasa sayyasana padukaamsuko". He mentions that Adi Sesha takes different forms to serve the Lord in one way or other. In Sri Vaikunta, the Lord with His Consorts is seated on the Adisesha, showering blessings to his devotees.

The Pedda Sesha (Big serpent) vahana at Tirumala brings the pleasant Sri Vaikunta form of

the Lord to our human eyes and assuring that we will have the same later once we attain that spot.

The Small Sesha (serpent) Vahana normally has five hoods and these are the representation of the five sense organs.

It is said the Lord is the bearer of the universe, but Adisesha(the first and foremost servant) carries the Lord on his lap to bless us all.

It is only fortunate people come to Tirumala to witness these two vahanas.

The Sesha vahanas remind us that we should take each and every opportunity, be it small or big, to do our service to the Lord. The Lord does not see the quantity but sees the quality- that is the devotion we show.

Om Namo Venkatesaya



SACRED DARBHA MATS

The 'Darbha Mat' and 'Rope' will be used during Dwajarohanam fete on the first day of annual Brahmotsavams on Dwajarohanam day and will remove on Dwajavarohanam day. Usually, this Rope and Mat is being done with sacred dried grass and are revered to be divine and have a very significant role to play in the Hindu religious festivals. In every Brahmotsavam, Darbha Mat and Rope are prepared by a team of experts in knitting the same with utmost devotion.

TIRUMALA TIRUPATI DEVASTHANAMS

TIRUMALA
SRI VENKATESWARA SWAMIVARI BRAHMOTSAVAMS
27-09-2022 to 05-10-2022



28-09-2022
WEDNESDAY
DAY
CHINNA SESHAVAHANAM



28-09-2022
WEDNESDAY
NIGHT
HAMSAVAHANAM



29-09-2022
THURSDAY
DAY
SIMHAVAHANAM



29-09-2022
THURSDAY
NIGHT
MUTHYAPUPANDIRIVAHANAM

TIRUMALA TIRUPATI DEVASTHANAMS

30-09-2022

FRIDAY

DAY

KALPAVrukshavahanaM

TIRUMALA

SRI VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

27-09-2022 to 05-10-2022



01-10-2022

SATURDAY

NIGHT

GARUDAVAHANA M



30-09-2022

FRIDAY

NIGHT

SARVABHUPALAVAHANA M



01-10-2022

SATURDAY

DAY

MOHINI AVATARAM IN PALLAKI



TIRUMALA TIRUPATI DEVASTHANAMS
TIRUMALA
SRI VENKATESWARA SWAMIVARI BRAHMOTSAVAMS
27-09-2022 to 05-10-2022



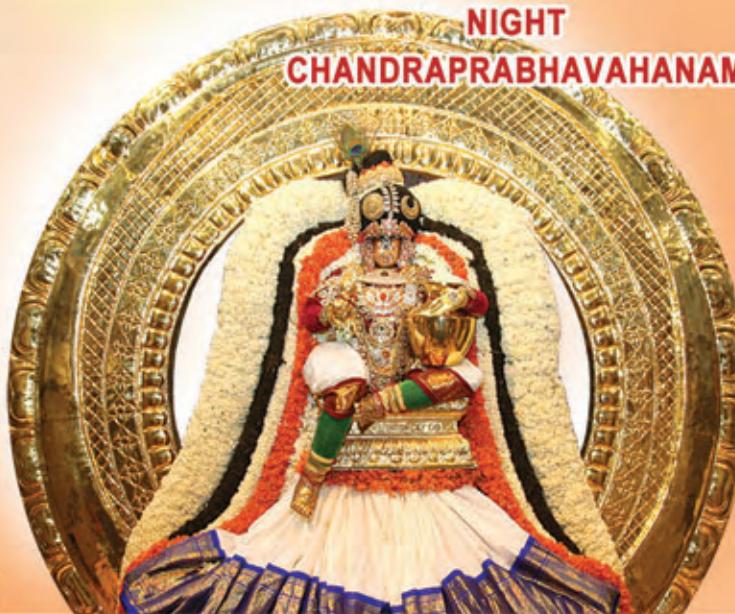
02-10-2022
SUNDAY
NIGHT
GAJAVAHANAM



02-10-2022
SUNDAY
DAY
HANUMADVAHANAM



03-10-2022
MONDAY
DAY
SURYAPRABHAVAHANAM



03-10-2022
MONDAY
NIGHT
CHANDRAPRABHAVAHANAM

TIRUMALA TIRUPATI DEVASTHANAMS

TIRUMALA

SRI VENKATESWARA SWAMIVARI BRAHMOTSAVAMS

27-09-2022 to 05-10-2022

04-10-2022

TUESDAY

NIGHT

ASWAVAHANAM

04-10-2022

TUESDAY

DAY

RATHOTSAVAM

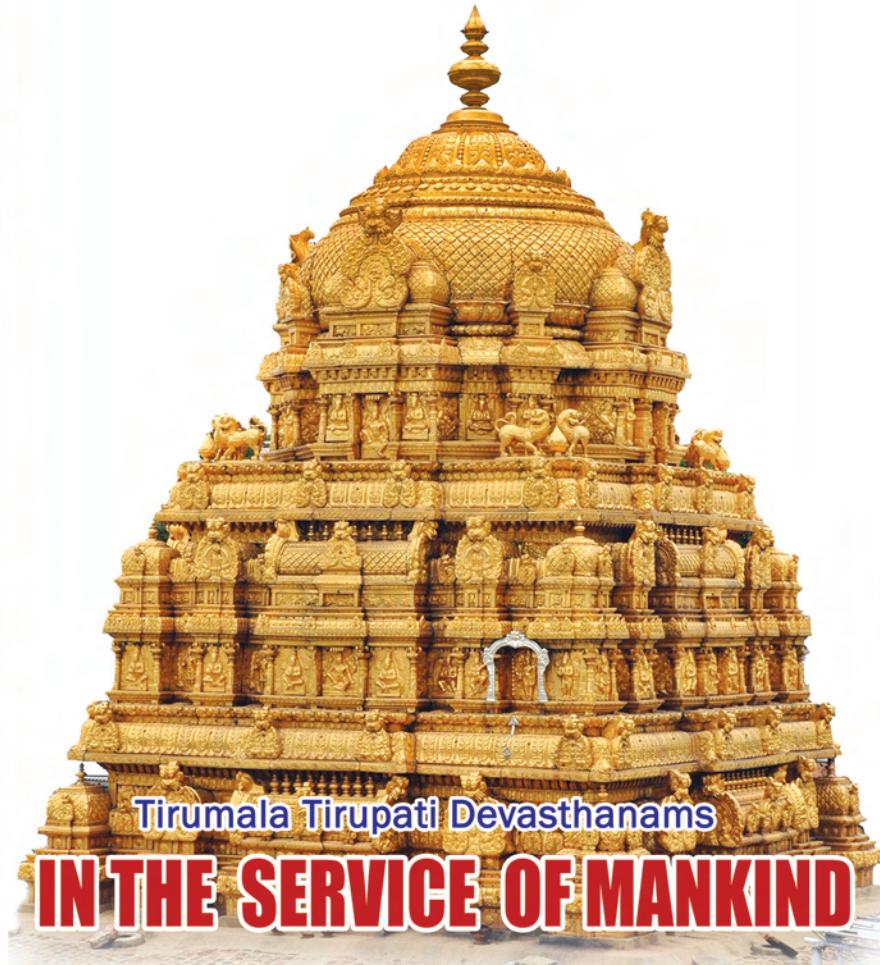
05-10-2022

WEDNESDAY

DAY

CHAKRASNANAM





- Smt. A.R. Sudha

Philanthropy is one of the major sources of revenue that drives the Tirumala Tirupati Devasthanams (TTD) in its endeavour to benefit the society. More than the money involved, it is the offerings made by the devotees, right from a normal person to a multi-millionaire, in fulfilment of their vow that matters.

Any devotee can simply drop his offerings into the ‘Srivari Hundi’. Besides, they can also contribute a significant amount to the scores of schemes and trusts run by the TTD as part of its social responsibility. By making contribution towards the schemes, every devotee can become a partner with the TTD’s objectives to reach out to the society.

Sri Venkateswara Anna Prasadam Trust : Going by the adage ‘Manava Sevaye Madhava Seva’ (service to humanity is service to the Lord), the TTD launched Sri Venkateswara Anna Prasadam Trust, which is a major source today in providing meals to the tens of thousands of devotees visiting Tirumala every day. Every morsel of food provided to the common public is viewed as ‘Srivari Prasadam’ and hence is accepted with utmost devotion.



Oneday Donation Scheme : T.T.D. has introduced a scheme towards one day contribuiton of donation amount for serving of Annaprasadam at Tirumala. The devotees can contribute towards entire one day Annaprasadam or breakfast or lunch or dinner the name of the donor will be displayed at MTVAC and the donor is permitted to serve the Annaprasadam on any chosen date. The contributions will be treated as corpus donation and uniform privileges will be applicable to the donors like darshan, accommodation etc.

Sri Venkateswara Pranadana Trust : The TTD has several hospitals under its umbrella, which provide free medical treatment and even conduct surgeries to the deserving poor. Sri Venkateswara Anna Prasadam Trust was formed with the noble aim of providing free medication to the poor patients afflicted with life threatening diseases related to heart, kidney, brain etc. Beneficiaries are identified in a transparent manner by a team of medical experts and the treatment or surgery is done free of cost. With medical care becoming increasingly unaffordable, this trust has proved to be a saviour for many.

Sri Venkateswara Gosamrakshana Trust : This trust is yet another forum that plays a very important role in protection of cows, which is of paramount importance in Hindu Dharma. The TTD established a dairy farm called 'Sri Venkateswara Gosamrakshanasala' in Tirupati in the year 1956 and formed the trust in 2002 to meet its needs. Devotees can also help in the protection and propagation of endangered varieties of native cows such as Gir, Sahiwal, Kankrej, Ongole and Punganur, as TTD management has taken up the massive responsibility with the contribution received by this trust.

Sri Venkateswara Vidyadana Trust : This trust was formed in the year 2008 with an aim to sanction scholarships to 1000 meritorious students living below the poverty line. Students studying in Zilla Parishat, municipal corporation, private aided and even the schools run by the TTD management are eligible to get the scholarships. By providing education to a single student, the TTD aims to better the lives of an entire generation.

BIRRD : Physical disability is one major impediment that ruins one's life. In order to come to the rescue of such disabled persons, the TTD formed Balaji Institute of Surgery, Research and Rehabilitation for the Disabled (BIRRD) Trust to treat patients suffering from polio mellitus, cerebral palsy, congenital anomalies, spinal injuries and other orthopaedic disorders. With state-of-the-art equipment and modern operation theatres, the BIRRD hospital is comparable to the best orthopaedic super specialty hospitals in Asia. The treatment is provided free of cost at this hospital to the deserving persons.

Sri Venkateswara Veda Parirakshana Trust : Vedas are at the root of Hindu Dharma. In fact, the Sanatana Hindu Dharma is identified through the Vedic tradition. In order to preserve the ancient Vedas, Sri

Venkateswara Veda Parirakshana Trust was formed in the year 2007. With this, the TTD runs Veda Patasalas, provides financial emoluments to aged Vedic scholars to let them share their rich knowledge to the younger generation. Donating to this trust is synonymous to protecting the ancient Vedic civilisation.

As repair, renovation and revival of ancient temples is the key to protecting the Hindu Dharma, Sri Venkateswara Heritage Preservation Trust was introduced in 2006 with the aim of protecting dilapidated temples and other heritage structures. Donation to this trust will directly help in protecting our ancient temple tradition.

Sri Venkateswara Sarvasreyas Trust : The TTD established Sri Venkateswara Bala Mandir in the year 1943 to take care of orphaned children. It was later renamed as Sri Venkateswara Sarvasreyas Trust, which provides shelter to boys and girls who have no parents or those with parents who are not able to bring them up due to financial constraints. Such children are admitted in this school and free education provided to make them bright and responsible citizens.

Sri Venkateswara Alaya Nirmanam (SRIVANI) Trust : Sri Venkateswara Alaya Nirmanam (SRIVANI) Trust has been formed in the recent years to construct, maintain, manage and administer Sri Venkateswara temples and their properties. Various religious rituals pertaining to the temples will also be performed with the funds donated to the trust.

Sri Balaji Arogya Varaprasadini Scheme : It was formed in the year 2007 in Sri Venkateswara Institute of Medical Sciences (SVIMS), the TTD's super specialty hospital. The funds received by this trust are used to conduct medical research and provide medical treatment to the deserving patients.

For all the above trusts, devotees can issue a cheque or draw a demand draft in favour of 'The Executive Officer, TTD, Tirupati' and send it to the address 'The Chief Accounts Officer, Centralised Donor Management Cell, TTD administrative building, Kapila Theertham Road, Tirupati – 517 501'. All donations are exempt under Sec 80(G) of Income Tax Act.

Sri Venkateswara Bhakti Channel (SVBC) is a TV channel formed in the year 2006 to propagate Hindu Dharma and spread the TTD's religious activities far and wide. The idea is to communicate directly with the devotees on the idea of Sanatana Dharma, Sri Venkateswara Tatvam and to telecast the festivals to every corner of the planet. Donations to SVBC can be made through cheque or demand draft



drawn in favour of 'Chief Executive Officer, SVBC, Tirupati', and sent to the address: Chief Executive Officer, SV Bhakti Channel, Zoo Park Road, Alipiri, Tirupati – 517 507.

Privileges to Donors : The TTD also provides certain privileges to the donors contributing to the above schemes. According to the information provided by the TTD, philanthropists donating any amount between Rs.1 lakh and Rs.5 lakh will be allowed for Darshan through 'Supatham' for one day in a year (subject to availability) for their family of five persons. They will also get free accommodation for five persons or VIP accommodation on payment basis once in a year. Six small Laddus will be provided to them during their visit for Darshan, apart from one Dupatta, a blouse piece as 'Bahumanam'. These privileges will be extended during the life time of the donor in case of individuals or for 20 years, in case of firms, companies and joint donors.

Those who are donating an amount between Rs.5 lakh and Rs.10 lakh will get Darshan through 'Supatham' for three days in a year (subject to availability) for five members of their family. Free accommodation will be provided for three days or VIP accommodation on payment basis. Ten small Laddus are provided during two visits to the temple, at the rate of five each time, apart from Dupatta, blouse piece as 'Bahumanam'. A silver coin weighing 50 grams will be given once in their lifetime.

Donors donating an amount between Rs.10 lakh and Rs.1 crore will be provided break darshan for three days in a year (subject to availability) for their family of five persons. They will be provided accommodation for three times in a year at any room with tariff value of Rs.500. A gold dollar weighing 5 grams and a silver coin weighing 50 grams will be given once in their lifetime.

Those donating Rs.1 crore and above will get VIP break Darshan for three days a year free of cost for their family of five persons. This apart, the donor's family will also be provided Suprabhatha Seva for any three days other than the VIP break day. They will get accommodation in VIP suite having a tariff

value of Rs.2500 for three days a year. 'Veda Asirvachanam' will be performed free of cost at Ranganayakula Mandapam by Vedic Pundits on any day chosen by the devotee once in a year. Ten big Laddus will be provided to them every year, at the rate of five per visit for two times. They will also get one gold dollar weighing 5 grams and a 50 gram silver coin once in their lifetime.

Devotees donating Rs.10000 to SRIVANI Trust will get one time privilege of VIP break darshan. One VIP break darshan ticket is given for every donation of Rs.10000, subject to a ceiling of nine persons. Donor will have to redeem the privilege by paying Rs.500 per ticket.

In all the above cases, room is not provided to a single person arriving at Tirumala.

Sri Venkateswara Aapanna Hrudaya Scheme :

Donors can sponsor the cost of a child's heart surgery by donating Rs.1 lakh to the hospital under Sri Venkateswara Aapanna Hrudaya Scheme for children treated at Sri Padmavati Children Heart Centre, Tirupati. Donors can be individuals, corporate firms or trusts.

Donors will get one time break darshan for a family of five persons (subject to availability). For firms and trusts, five persons will be allowed for Break darshan on payment of Break darshan charges.

Devotees can donate to any of the above trusts / schemes to directly contribute to the TTD's activities to make the world a better place to live in.

Vehicle facility for physically handicapped and aged persons

Battery run vehicles are being provided from TBC, MBC, Rambagicha rest houses to Srivari Temple at free of cost for physically handicapped, aged and sick persons.



Lord Venkateswara - The Immaculate Deity

- Sri Adviteeya N. Dixit

We decided to ask a few eminent personalities regarding the truth about Lord Venkateswara. Here are some excerpts from this unique interview.

We first sought the opinion of the ‘Vedapurusha’ regarding this matter. ‘Vedapurusha’ means the Vedas personified. The Vedas, as we all know, are the final authority in settling matters regarding the Supreme Brahman. So, we went straight to the ‘Vedapurusha’ and asked Him the question- What makes Lord Venkateswara special? The ‘Vedapurusha’ pointed us to the secret that has been revealed in the text of the 10th Mandala of the Rig Veda (Eighth Ashtaka, eighth chapter and thirteenth section) which runs as follows—

arAyi kANe vikaTe giriM gachCha sadAnve shirimbiThasya

In this mantra, the ‘Vedapurusha’ is exhorting those who seek the four purusharthas (dharma, artha, kaama and moksha) to do one thing which yields all kinds of benefit to all types of seekers. That is explained as - the word ‘rai’ means wealth, and is derived from the root ‘rA dAnE (rA means to give). The word ‘arAyi’ therefore means one who is devoid of wealth (or prosperity), i.e., devoid of any wealth material or spiritual. The word ‘kaN’ is used to denote a particle that is of very small size. Indeed, the word ‘kANe’ denotes limitedness in sight, or a one-eyed person, or rather one who is completely deprived of sight that helps see inwards and outwards. ‘kaTa’ means ‘to burn’, and the word ‘vikaTe’ means to ‘specifically burn’ from the scorching heat caused by the three kinds of miseries (taapatraya) i.e., aadhyaatmika (caused by oneself), aadiboutika (caused by other beings), aadidaivika (caused by nature). ‘dAnava’ indicates obstacles that obstruct the attainment of wealth. The word ‘sadAnve’ means one who is afflicted by such obstacles, in the attainment of the four purusharthas. Therefore, anyone who is devoid of prosperity (arAyi), who has been deprived of inward or outward vision (kANe), who is being tormented by the heat of samsaara (vikaTe), or who is facing obstacles in the attainment of desires (sadAnve) should, according to the ‘Vedapurusha’, do as follows - ‘giriM gachCha’ – (such seekers should) ‘go to the Hill’.

To which Hill? - was our next question. The ‘Vedapurusha’ revealed ‘shirimbiThasya giriM’- meaning ‘Sree Peetasya giriM’ - or the Hill of the abode of Goddess

Sree, or the Hill that is the abode of Lord Srinivasa, i.e., the Tiruvenkata Hill. By this statement of the ‘Vedapurusha’ Himself, the Supreme eminence of the Venkata Hill becomes known. Because the ancient Hill is the abode of Goddess Lakshmi, who is seated on the chest of Lord Srinivasa, the Hill itself was previously called Sri Sailam. While traditional commentators may not have presented this above interpretation of the Rig Vedic verse, the Bhavishyottara Purana declares that the reference in this context is indeed to the very sacred Hill of Tiruvenkatam -

arAyi kANe vikaTe giriMgachCheti taM viduH
evaM vedamayaH sAkShAdgirIndraH pannagAchalaH

“In the Vedic verse beginning with “arAyi kANe vikaTe giriMgachCheti” - thus, the reference is indeed to the king of mountains- ‘seshachala’ (i.e., Tirumala).” The Sruti and the Smritis therefore conclude that Lord Venkateswara is the Supreme Lord who can bestow all kinds of desires.

Sri Nammalwar : Next, we approached Sri Nammalwar, the most eminent among the Alwars and the one who composed the Tiruvoimozhi which is the head ornament among the four thousand Divya Prabandham or the Tamil Veda. We asked him the same question- What makes Lord Venkateswara special? Nammalwar replied-

a gal agi1En
iRaiyum enRu alar
mEl mangai uRai
mArba! (Tamil Verse
from Tiruvoimozhi 6-
10-10)

“He is the one whose chest is beautified by none other than Goddess Sri Alamelumanga, who says (enRu)



that She is not ready to be separate (agalagillEn) from Him even for a moment (iRaiyum)!“

Is He not such a matchless Lord? - asks Nammalwar. Further, Sri Alwar states that due to His association with the Goddess, the Lord's Supreme Overlordship and immense compassion becomes well known. He is the one who is served by the Nitya Suris, and He is the one who is meditated upon by the Yogis. He thus becomes the matchless Lord, stated Sri Nammalwar.

Srimad Ramanujacharya : Next, we approached Sri Ramanuja. Once again, we asked the same question- What makes Lord Venkateswara special? Here is Sri Ramanuja's reply-

akhilabhuwanajanmasthemabhaNgAdillle
vinatavividhabhUtarvAtarakShaikadIkShe
shrutishirasi vidIpte brahmaNi shrInivAse
bhavatu mama parasmin shemuShI bhaktirUpA
(Mangala Sloka of the Sri Bhashya)

“The one for whom creation of the entire Universe, its sustenance, its dissolution and other such activities are but mere sport; the one who has taken the singular vow of protecting the devotees who surrender to Him; that Supreme Brahman, the one illumined by the Upanishads- the crest of the Vedas, He is none other than Lord Srinivasa! May my mind be filled with knowledge in the form of devotion unto Him.”

How did Sri Ramanuja come to the conclusion that the Supreme Brahman revealed in the Upanishads is Lord Srinivasa? Indeed, the entire body of the Vedic texts reveal the nature of works as being the means to please the one Supreme Person. The entire body of the Upanishads then reveal the various types of meditation that can be undertaken to attain that one Supreme Person. The Purusha Sukta and the Taittiriya Narayana reveal the Supreme Person to be the one Lord and controller of the Universe. However, the conclusion of all this can only be arrived at by understanding who the Supreme person is. This conclusion is revealed in the Uttara Narayana section of the Vedic texts wherein He is declared as the Lord who is the consort of Goddess Lakshmi.

“hrIshcha te lakShmIshcha patnyau”
“He is the consort of Sree and Bhu”

Placing Goddess Lakshmi on His chest, He reveals His true nature as the one God of all, as the Supreme controller of this universe. Therefore, He is special, concluded Sri Ramanuja.

Swami Vedanta Desika : We then approached Swami Vedanta Desika. What makes Lord Venkateswara special? We asked again, and the reply came as follows-
kamapyanavadhiM vande karuNA varuNALayam
vRiShashaila taTasthAnAM svayaM vyaktimupAgatam

(Daya Satakam 13)

“We bow to that indescribable (kamapi) Lord who is the boundless (avadhiM) ocean (varuNALayam) of compassion (karuNA), situated on the banks (taTasthAnAM) of the Vrisha Hill, and who has come here (upAgatam) by verily manifesting Himself (svayaM vyaktim).”

That Supreme Overlord of the Universe, who is revealed in the Vedas, and who is inaccessible to even the great yogis, has however come here in front of our eyes for our benefit. He is svayaM vyakta- self manifest. He is therefore very special, says Vedanta Desika.

Sri Annamacharya : Finally, we sought the opinion of Sri Tallapaka Annamacharya. What makes Lord Venkateswara special? - was the question asked again. Annamacharya replied-

sarusa shaMkhachakrAlu saribaTTi asurula
taragi paDavesina daMDidaivamu
siri vuramuna niMchi shrIveMkaTeshuDayi
sharaNAgatulagAche satamayinadaivamu

(Vade Venkatadri; Copper plate # 86)

“He is the Mighty God (daMDidaivamu) who befittingly wields the discus and conch and cuts asunder the demons. By placing Goddess Lakshmi on His chest and becoming Sri Venkateswara, He is the Eternal Lord (satamayinadaivamu) who is capable of protecting His devotees who have sought refuge!”

We mentioned to Annamacharya that these secrets had been already revealed to us by our previous panelists. Is there anything else that makes Lord Venkateswara special? Annamacharya responded-

paMkajapujeyichAchi pAdapu paramichchina shrI veMkaTeshu

(Emineragani Mammu; Copper Plate # 27)

“He is the Lord Venkatesa who by extending His lotus hand downwards shows to us that the Supreme verily lies at His feet!”

Indeed, Lord Venkateswara is the only deity who points towards His feet as being the refuge for all. Such is the specialty of this immaculate Lord, the one who has no second!

Govinda Govinda...



The Divya Prabandham or Nalayiram, a treatise of 4, 000 verses, is a classic example of Bhakti literature. It treats all human beings equal without caste, colour or creed. It is an example of intense devotion to Lord Vishnu and his ten incarnations. It is interesting to note that the Alwars have glorified Tirumala Lord revealing their devotion in different ways during the period—300 AD to 800 AD. Their literature throws light on the early history and tradition of Tirumala. Their writings are regarded as Bhakti literature.

Bhakti is nothing but intense love or passion for God. Narada refers to the nine types of bhakti—nava vidha bhakti—shravanam—hearing the

names and glory of the Lord, keertanam—chanting the glory of the Lord, smaranam—

remembering the Lord, padasevanam—serving the Lord's feet, archanam—worshipping the Lord, vandanam—offering obeisance unto the Lord, dasyam—serving the Lord as his servant, sakhym—developing friendship with god and Atma nivedanam—total surrender of oneself to the Lord. Many of the Alwars refer to Lord Venkateswara as Tiruvengadattan and celebrate his glory in some of their divine verses with absolute surrender to Lord Vishnu in different ways quite poetically.

The earliest Alwars who wrote in classical Tamil are Poygai Alwar, Bhutat Alwar and Pey Alwar, together called Muthalamalvargal, known to be born out of divinity. Poygai is considered the incarnation of Panchajanya (conch), Bhutat of kaumodaki (mace) and Pey of nandaka (sword) of the Lord. According to the legend, one day the three Alwars had to take refuge in a small room during a

Tiruvengadathan's Glory in the Writings of Alwars

- Prof. M. Rajagopalachary



torrential rain in Thirukovilur. The accommodation was good enough only for three, but they experienced a fourth person's presence among themselves. They discovered that the charming face was none other than that of Vishnu. They, however, could see the Lord's face vaguely in the dim light that too only when the lightning appeared in the sky. Poygai instantly composed a hundred songs wishing light to continue to enable him to see the face of Lord Vishnu. The other two Alwars also continued to write a hundred verses each. In his songs, Poygai considered the universe a bowl, the sea the ghee in it, and the sun as the light lit. Thus, he prayed for dispelling the darkness of his ignorance to visualise the Lord successfully. The work of these three Alwars laid foundation for the theological and philosophical ideas of Vaishnavism.

Poygai was found in a pond near Yadhuktakari temple in Thiruvekka. In Tamil, a pond is called poigai, and hence the Alwar got the name from it. He was also known as Sarovara Munindra. He wrote in Andhaadi tradition. Andha means end and aadi means beginning. In this style, the ending syllable of each verse is taken as the beginning word of the succeeding song. Thus, his verses appear to be a twined garland. We find twelve to fifteen references

ANANTALWAR GARDEN

Anantalwar fulfilled his life by offering floral service to the Lord of Tirumala. He was a close disciple of Bhagavad Ramanuja. On the instructions of his preceptor, he offered garlands of variegated flowers to Lord Srinivasa. He got interred on Tirumala shrine itself. He was not only a great devotee of Lord Srinivasa, but also a great disciple of his preceptor. There are the garden raised by Anantalwar and his cemetery in the greater circumambulation circle to the southwest of the temple. It is surprising to note that Sri Malayappa Swami goes to the garden twice every year to bless this devotee. Many wonderful incidents took place between Anantalwar and the Lord.

Visit this temple and stay blessed!



to Tirumala temple in the hundred verses ascribed to Poygai Alwar, known as Muthal Tiruvandadi. He refers to Tirumala as a divine shrine where Lord Vishnu manifested himself with his abounding grace in order to protect the people in Kaliyuga. He describes Lord's features and the weapons he holds—the conch, discus, mace, the bow and the lotus. Even gods enjoyed the grace of the Lord. People from all over the country come to the seven hills and worship him in varied ways. Elephants throng the forest. The Lord of Tiruvengadam is Vamana who measured the earth and the universe with his holy feet and suppressed Bali into the underworld. He is the Eternal who pervades the entire universe. He resides in water as well as Tiruvengadam hill. The Lord here is clearly manifestation of Vishnu and the references are to Ananta or Sesha and their inalienable relationship. Ananta serves the Lord in various ways as bed, as umbrella, as pillow and as a throne and whatnot. At one place, he questions, "Who will hereafter enter the gates of hell? Bolt its doors without any compunction..." The implication is the Lord of Vengadam is the sole saviour.

Bhutat Alwar used his immense love for the Lord as the lamp structure, and his longing for union with the Lord as the energy engendering the flame. He composed a hundred verses known as "Irandaam Thiruvandhadhi". Bhutat Alwar refers to the Lord standing on Tirumala hill. He describes a number of srivaishnava shrines, divya deshas. The Lord of Tirumala is equated to the Lord of

Srirangam. Different forms of rituals of worship are described here. The best way of worship is however the Vedic way. Those who cannot do it can at least chant the name of the Lord, the easiest way.

As the two Alwars lit the sacred lamps of spiritual love, Pey Alwar too could participate in the blissful experience of witnessing the Lord's presence. He wrote a hundred verses, known as Munraam Thiruvandadi. He reveals in all his excitement: "I had the darshan of the divine consort of the Lord – Maha Lakshmi. I had the darshan of the divine body of the Lord, the beautiful complexion of the Lord and the auspicious discus (chakra) verily the remover of obstacles that prevent us reaching the Lord, and the beautiful white, divine conch in the hands of the Lord". Pey Alvar was found in the lily flower in the pond of the Adi Kesava Perumal Temple in Mylapore. In Tamil, pey means one who is possessed and since the saint was madly in love with Lord Vishnu, he got his name. In 39 of his pasurams, he offered mangalashasanam to the deities of fourteen temples, including Tirupati and Srirangam. There are a number of references to Tirumala temple in Pey Alwar. He also refers to the Lord as Vamana who measured the three worlds and saved the earth. The Alwar is happy that he has chosen Lord Vishnu correctly as the path of redemption. There is a particular reference to Vengadam as the "prince among the young" and Tirumalai as the hill of Vishnu-Krishna. There is no need for any ritual for worshipping the Lord. It is enough if one stands folding his hands before the

Lord with devotion and offers flowers to him. There is no need to dip in holy waters or perform penance. Single-minded devotion to God is enough for redemption from all sins.

Incarnation of Lord's Disc

Tirumalisai Alwar is believed to be the incarnation of Vishnu's disc, Sudarshana. As he was born by divine grace at Jagannatha Perumal temple, Tirumazhisai, a suburb in Chennai. In the beginning, he took to Shaivism. But after an argument with Pey Alwar he was initiated into Vaishnavism. He refused to compose a verse on Pallava king who angrily banished him from his kingdom. The Alwar left Kanchi along with the Lord in his puja. Asked "to roll your serpent bed and follow me," the Lord obliged his command. But when the king realised his mistake and requested him to come back, he orders his Lord "to return and lie down on your serpent bed as before" and the Lord followed the suit. Since the Lord did as he was asked by the Alwar, he came to be known as "Yathoktakari". The Lord, it is said, took permanent abode in his heart. Tirumalisai Alwar wrote 216 pasurams in all. Of them his first Prabandham named Thiruchchanda Viruththam contains 120 hymns and the second one titled Naanmugan Thiruvandhadhi contains 96 verses. He has sung in praise of 20 temples including Vengadam as well as Kottiyur. He describes the Lord of Tirumala as one worshipped by even Lord Shiva and Brahma. The Alwar is caught in the net of the Lord's holy feet. The Vengadam hills are described as the abodes of running streams which

AVOID PLASTIC

- Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- Devotees walking along footpath routes, moving on ghat roads are requested not to carry plastic bottles.
- They should not throw plastic covers and other related items in the ghat roads.
- Keep Tirumala clean and tidy to safeguard ourselves.



scatter pearls. Another sound that one hears is that of the festivities celebrated during Onam days. Worship at Vengadam destroys the evils of karma permanently. The Alwar repeatedly mentions that Tirumala is a sacred place of Vishnu and the deity is Vishnu and no one else.

Nammalwar is regarded as the greatest of all alwars. He was born of the aspect of Vishwaksena, the Commander-in-chief of the Lord. At the time of birth, he was speechless and his parents left him in a burrow of the tamarind tree. There he grew up into a great devotee-saint. He had first interaction with Madhurakavi Alwar who detected him seeing the bright light radiating from the tree from a long distance. Nammalwar has contributed a lion's share of Divya Prabandham with his 1296 pasurams. He wrote 1102 verses in Tiruvaimoli, 100 verses in Thiruviruttam, 7 verses in Thiru Vasiriam, and 87 verses in Periya Thiruvandadi. He sang of 108 temples which are classified as divya deshams. The prabandham has great religious significance in the religious tradition of Srivaishnavism. As it has captured the essence of Sanskrit Vedas in Tamil, it is regarded as Dravida Veda. There are explicit references to Vengadam in his ten verses. The dark Venkatam Lord is described as one "who is like unto a pair of eyes/For those on Earth and Heaven, Stays in Venkatam, cool and nice." Tirumala is the favourite haven of celestials. The Lord resides in Venkatam where gods worship him. His glory is "mountain high." He is the Cowherd Lord "who stole butter and ate with both hands." He became "the cowherd, and the fish, and the boar too". He is the "Lord of cloud-hue and eternal glory" worshipped by Indra and all the celestials. The cool-springs Venkatam Lord has "beautiful lotus-eyes, a black gem-hue and coral lips." At one place, he describes himself as a beloved of the Lord who languishes in separation from "the Venkatam Lord who rides the fierce-eyed Garuda bird." There are also seven references to Tirumala in his Tiruviruttam. It is described as region of flower gardens. Tiruvasiriyam and Periyatiruvandadi do not directly refer to Tirumala. But, in a verse we find reference to

TIRUMALA NAMBI TEMPLE

There is Tirumala Nambi temple in the greater circumambulation circle to the south of the temple. He was a great devotee who was called grandfather (*Thatha*) by Lord Srinivasa himself. He used to get the holy waters of Akasa Ganga for the Lord's anointing ceremony every day. Even now, his descendants attend to this task. He is not only maternal uncle and preceptor of Sri Ramanuja, but also grandfather of Lord Srinivasa.

Visit his temple and enjoy listening to the sweet experiences of direct incidents between Tirumala Nambi and the Lord!!

goddess Lakshmi as being on the chest of Lord Vishnu, indirectly suggesting the name of Srinivasa.

There are many references to the temple in the other Alwars like Andal and also Kulasekhara Alwar. Andal's Nacchiar Thiruvaimoli contains 143 pasurams in 14 segments and each one is called Thirumoli. The eighth Thirumoli called "Vinnila Melappu" describes Kodai revealing her plight to the clouds and sending them as messengers of her affection to Govindan, who is located in Tirumala.

Kulasekhara Alwar

Kulasekhara Alwar is the author of Perumal Thirumoli in Tamil and Mukundamala in Sanskrit. He contributed 105 stanzas to the Nalayiram, divided roughly into ten sections. He was identified with Sthanu Ravi Kulasekhara, Chera Perumal King of Kerala. He visited a number of temples including Thiruvenkatam and finally settled down at Brahmadesham near Thirukkurukur. He wrote eleven Pasurams on the Lord of Seven Hills steeped in 'Saranagati' to Lord Venkateswara. Of the twelve Alwars, only two Madhurakavi and Tondaradipodi have not sung of Tirupati.

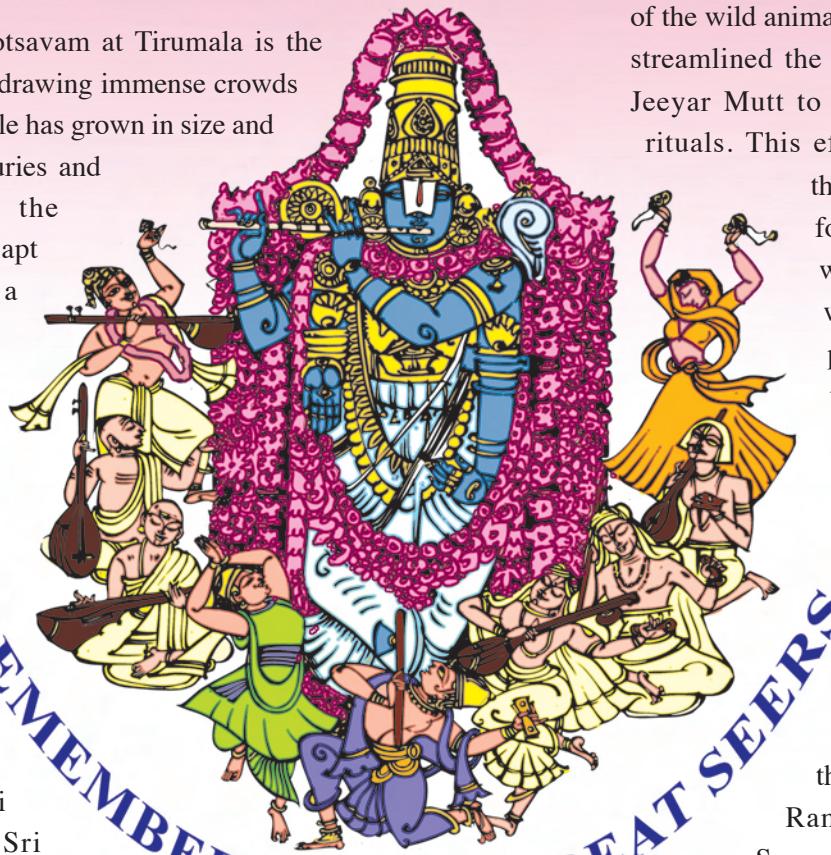
It is clear from the above that the other Alwars have clearly mentioned Venkatam as a sacred shrine and established the Lord as Supreme Lord Vishnu.



The Brahmotsavam at Tirumala is the most popular festival drawing immense crowds of devotees. The temple has grown in size and stature over the centuries and when we observe the Brahmotsavam, it is apt that we remember a few of the stalwarts who built the strong foundations of the glorious edifice of Vaishnavism.

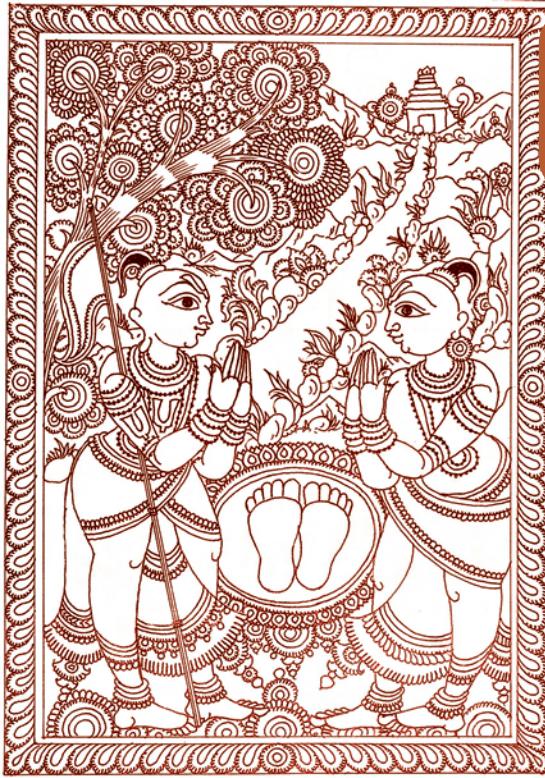
The Vaishnava Sampradaya (tradition) starts off with the Munitrayam – Sri Nathamuni, Sri Yamuna Muni and Sri Ramanujacharya. Sri Nathamuni was instrumental in locating and compiling the Nalayira Divya Prabhandham, recited even today with great fervour by the Prabhanda goshti. His grandson, Yamuna was a great scholar too. He won a debate and a kingdom as well. He was brought back into the fold by Rama Mishra and when he went to Srirangam, he became totally devoted to Lord Ranganatha and became the head of the Vaishnavas. His successor was Ramanuja.

From the viewpoint of the devotee, one of the stellar contributions of Sri Ramanuja (1017–1137 CE) is related to the way the temples were managed. In Tirumala, at that time believed to be quite inaccessible because



REMEMBERING THE GREAT SEEERS

- Smt. D.K. Ahana Lakshmi

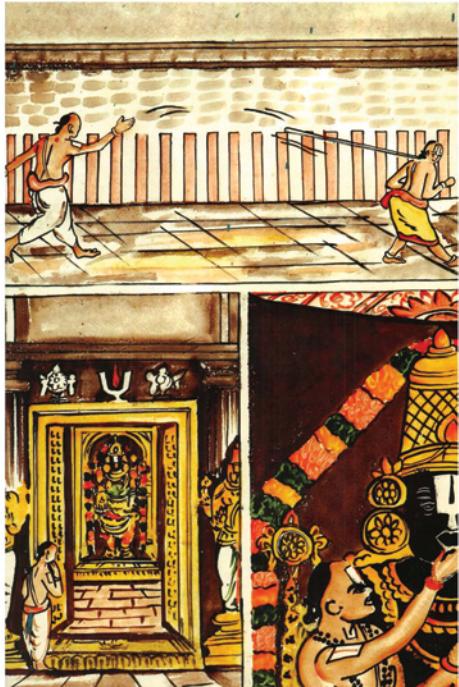


The Lotus feet of Lord Venkateswara manifest at Alipiri with the devotion of Tirumalanambi and Ramanuja. Now, we can see these divine feet at Alipiri.

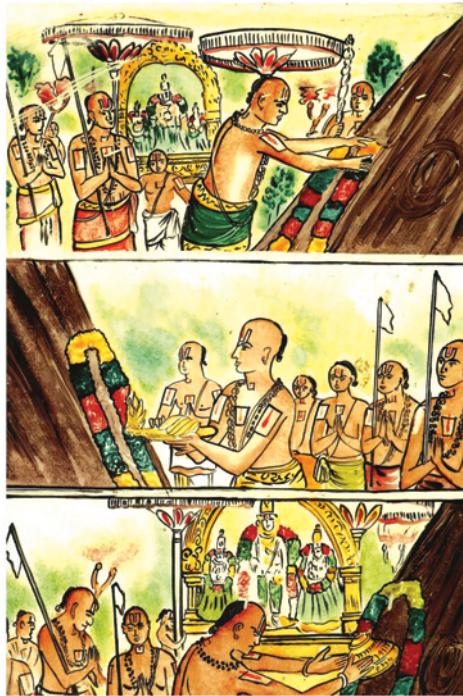
Ramanuja is considered to be the incarnation of Adisesha.

Application of Camphor to the Lord: Everyone knows about the application of karpuram on the Lord's chin. Why? This is the story. Anantalwan, a disciple of Sri Ramanuja was tasked with creating a garden for the Lord at Tirumala. He toiled on his own and dug a well and raised a flower garden at Tirumala. He took only

of the wild animals and tough terrain, he streamlined the rituals and set up the Jeeyar Mutt to supervise the temple rituals. This effort, put in almost a thousand years ago, is the foundation for the entire worship routine and the way the comfort of the pilgrims is taken care of today. Ramanuja himself had a very special attachment to Tirumala – it was at the foothills that his maternal uncle taught him all about the Valmiki Ramayana, the epic that strongly influenced Ramanuja. His Vedartha Sangraha was supposed to have been presented in the form of a lecture in front of Lord Srinivasa at Tirumala. Sri



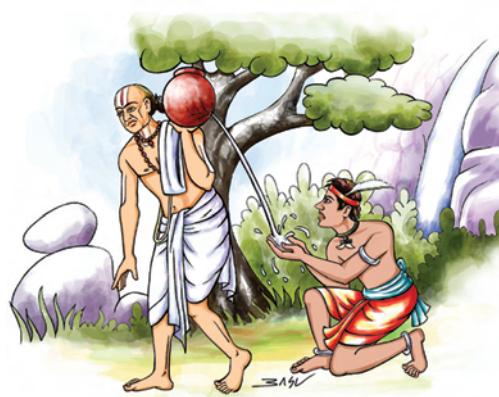
Ananthalwan driving away the child with an intention that no one else should be a part of the divine work allotted to him and hurting the child with a crowbar. The injured child flees into the sanctum sanctorum. The priests applying camphor to the injury of the Lord can be seen in the picture.



After the death of Ananthalwan, he was reborn as a 'Pogoda' tree in Tirumala. Ananthalwan in the form of this tree being offered 'Sri Sathari' of the Lord every year on the occasion of Sri Ananthalwan Thirunakshatram at Tirumala.

the help of his wife. As time went by, she found it difficult to do physical labour as she was pregnant. The Lord appeared as a young boy and helped. Anantalwan got angry and tried to chase him away, throwing his crowbar at him. Next morning, the Lord was found bleeding from his chin. To stop the bleeding, Pachai karpooram (natural camphor) was applied and the practice is continued to this day. The crowbar used by Ananthalwan can be seen hanging on the wall in the temple.

Akasaganga Theertham to Lord's Abhishekam: Another great scholar associated with the Tirumala temple was the maternal uncle of Sri Ramanuja. It was none other than Sri Sailapurna or Tirumalai Nambi to whom is attributed the appearance of Akasaganga from which water is drawn for the Lord's abhishekam and puja. He was believed to have been addressed by the Lord himself as 'Thatha' (grandfather) in affection. His selfless services to the Lord are commemorated in the performance of the Tirumala Nambi utsavam usually after the 25-day Adhyayanotsavams in Tirumala. Lord Malayappa Swami with his consorts is taken in procession to the Tirumala Nambi temple located in South Mada street in Tirumala.



'Sri Sailesa dayapatra...' begins the thaniyam of one of the most significant acharyas of the Ramanuja tradition Manavala Mamunigal. At birth, he was named as Azhakiya Manavalan after the name of the processional deity of Srirangam. After receiving his basic education under his father and maternal grandfather, he became a disciple of acharya Thiruvaimozhipillai and soon became an ardent devotee of Sri Ramanuja. Apart from a number of commentaries on great works of his predecessors, Manavala Mamunigal (1370–1450 CE) as he was also known, was also the author of some beautiful works including Yatiraja Vimsati which is a moving poem about Sri Ramanuja. He is also considered a manifestation of Adisesha. Manavala Mamunigal visited Tirumala and was given a grand welcome by Periya Kelvi Appan Jeeyar who had a vision of the visit in a dream. Manavala Mamunigal's influence on Vaishnavism runs deep. His eight great disciples were known as Ashta diggajas, among them was Prathivadhi

Bayankaram Anna, who composed Venkatesa Suprabatham.

“*Prapadye tam girim prayah...*” begins Daya satakam composed by Swami Vedanta Desika (1268–1369). He was an amazing philosopher and writer who authored texts in multiple languages. Considered to be the incarnation of the divine bell (Ghanta) of the Lord of the Seven Hills, he composed over a hundred works of which Daya Satakam describes the compassionate nature of Lord Venkateswara. What better way to offer

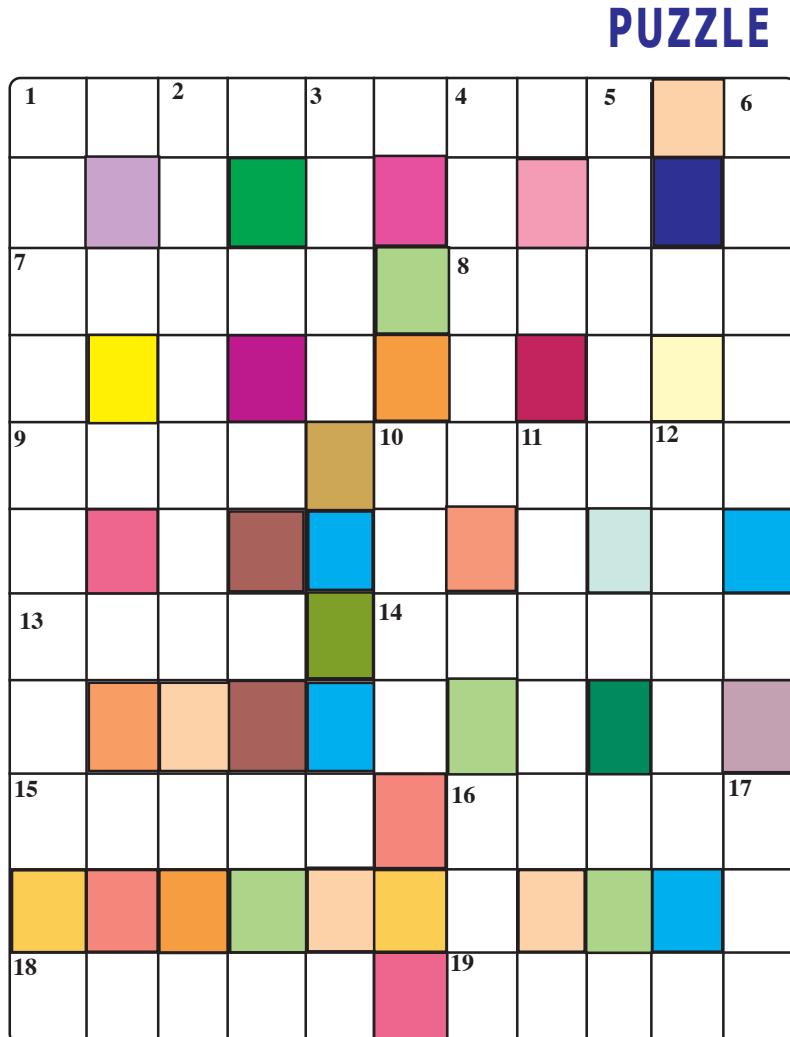
salutation to the Lord of Tirumala while remembering the greats who have shown us the way but by reciting:

*Kamapyanavadhim Vande Karuna Varunaalayam
Vrishasaila-tataastanam Swayam Vyaktim
Upaagatam*

I prostrate before that ocean of mercy limitless in space and time
Self-manifest to those on the shores of Tirumala.



(Daya satakam, 9)



PUZZLE

DOWN

1. Famous Vishnu temple near Kaveri River (9)
2. Kubera (7)
3. Goddess Lakshmi (4)
4. Sri Godadevi (5)
5. Goddess Parvathi (5)
6. Sukraacharya (5)
10. Plan (4)
11. Not Man (5)
12. This purana highlights Kasi (5)
18. Pronoun form of a person (from down to up) (3)
19. Enquire (from down to up) (3)

CLUES FOR PUZZLE

ACROSS

1. Sri Chakrattalwar (9)
7. Picture of somebody or something (image) (5) (Jumbled)
8. Brahma (5)
9. The door open in a little way (4)
10. Vathapi's Brother (6)
13. Happy (4)
14. Short form of Memorandum (4)
15. Son of Nimi (5)
16. Move in a Quiet and Secret Manner (5)
18. One of the Vahana Sevas during Brahmotsavams (5)
19. Lord in the form of Goddess Saraswathi decked on----- (5)

Presented by
Sri T.S. Jagan Mohan



Punar Darshanam Prarthayet
**Let Us Pray The Lord to Bless to Witness
The Brahmotsavam Again**

- Prof. Padmanabha Rao

Tirumala Srinivasa temple is a very important place for all the devotees around the country. Puranas such as Bhavishya, Bhavishyottara and Brahmanda proclaim the omnipresence of Sri Srinivasa in every plant, rock, tree and all over the Seven Hills being served by Devas, Rishis and great souls in an invisible form. Such is the greatness of Tirumala. *VEnkatAdri Samam SthAnam BrahmAndE NAsti Kinchana, VenkatEsha SamO DevO na bhUtO na bhavishyati'* – there is no other place like Venkatadri on earth, and Lord Venkateswara is the Supreme Lord' they assert. The importance of annual Brahmotsavams is unique, one of its kind, a feast to the eyes of thousands of devotees who throng to the hills to have the Lord's darshan during the 9-day Brahmotsavam each year with utmost devotion.

The Vaishnava tradition holds a very prominent place for Pancha Rupa Upasana of Aniruddha, Pradyumna, Sankarshana and Vasudeva forms of Sri Maha Vishnu. According to Paancharaatra and Vaikhaanasa traditions, the daily worship of Lord Srinivasa, the self-manifest form of the Lord of the Universe is done.

Brahmotsavam festivities start when Sun enters Kanya Rashi, during the month of Bhadrapada and on Dwiteeya, the second day of the lunar month. Puranas proclaim that Lord Brahma made himself started the Utsavams. Lord Srinivasa, graces his presence on the sacred hills of Tirumala, to bless his ardent devotees, in Kaliyuga, when Dharma is supposed to be at the lowest ebb. Darshan of Lord Srinivasa is believed to wash away several sins committed knowingly or otherwise. Brahmotsavam begins with Ankurarpanam, symbolic opening of Utsavam with soil from anthill, and planting of sprouts (This reminds us of the manifestation of Lord Srinivasa hiding in an anthill as a part of his Leela to appear as if he is pained by the blow of a cowherd, who comes chasing the cow which fed him each day, ignorantly sent by the King to search the reason for not getting milk) - Sri Venkatachala Mahatmyam.

The Idol taken out during procession during Brahmotsavam is Sri Malayappa Swami (one of the Pancha beras) Lord of Seven hills, with his consorts. History records the Pallava queen Samavai, got a silver idol of Srinivasa named Malayappa made. The earlier Ugra Srinivasa was replaced by the trio- Malayappa Swami, Sridevi and Bhudevi. Another 'Lekhaka' idol is kept in the temple, before whom temple accounts are reported once he is seated on Simhasanam. Sarvadhika Sama is now known as Bhoga Srinivasa. This way Lord

Brahmadeva himself inaugurated the festivities and procedure thereon. As the festivities are initiated by Brahma, this festive occasion is called 'Brahmotsavam'.

The 9-day Brahmotsavam concludes with bathing of Sudarshana Chakra, Chakrasnanam, in Swami Pushkarini witnessed by thousands of devotees chanting Govinda..... Govinda....! Annual Brahmotsavam is really a feast to the eyes of devotees watching the Lord and his consorts.

Sri Tallapaka Annamacharya in one of his songs on Brahmotsavam exclaims thus: '*Bhogeendrulu Meelu Poyi randu vegane meedata mee vybhavalaku*' -oh Devas! We bid farewell to you, after you witnessed Brahmotsavam and pray you to reach your celestial abodes to come here next year, and see you again'.

Saint Kanaka Dasaru praises the Lord in Kannada: '*Govinda Salahennanu sadananada, sevakaradiya sEvakanayya Hariye*' - Oh Govinda! Grace me with your divine blessings, you are the abode of eternal Aananda-Bliss, and Me, servant of your several bhaktas' And Vijaya Dasaru as '*saagi Baarayya bhavarogada vydyane...*' Oh Lord Srinivasa! Come along the beautiful procession, you are indeed the best physician for all our ailments...'.

Each year thousands of devotees visit the sacred annual festival during Brahmotsavam, which began with Brahma supervising the festivities in the presence of other divinities then present, and now virtually witnessing the magnificent Utsavam in their invisible forms. Devotees who watch this procession of the Lord of Universe, carry sublime memories of Bhakti, pure Love towards the Lord in their hearts which cries in ecstasy "Oh Lord of Seven Hills! Please allow us to have your lovely sacred darshan again and again to purify our minds and souls'. Devotees who visit Tirumala to witness Brahmotsavam feel like coming again to have Darshan of Lord Srinivasa, which even Devatas wish to witness.

Whenever we visit any well wisher to seek blessings, it is customary to wish for meeting again and again. Darshan of Sri Venkateswara during Brahmotsavam is for all those who

again and again. Darshan the special occasion certainly beneficial seek material, spiritual and other benefits on one hand and this auspicious darshan had to be decided by

Tirumala Tirupati Devasthanams ELECTRONIC GOODS

Devotees are strictly forbidden to carry any mobile phone, camera or any other electronic devices in to the Srivari temple as a Security measure.

Devotees are requested to leave them in their Rest houses or T.T.D. provided free mobile, luggage deposit centers.



Swami himself, as in-dweller, antaryamin in all of us ordinary jivas, including Devas, Rishis who are blessed by the Lord himself to take forms of trees, wild animals, flora and fauna on the most sacred hill of Tirumala.

Syaannah punar darshanam – let us wish to have an opportunity to meet again and again, is age old wish in our ancient culture, while having Darshan of a great Master, Guru and Sri Hari, the Lord of Universe. In such case, it is very natural and apt to wish to have Balaji Darshan often and often to seek grace and divine blessings from our creator and protector who is our well wisher all the time like a mother: '*Tvameva Mata cha Pita Tvameva*' – 'Oh Govinda! You are indeed our Mother through the cycle of births and Father too'. This is Sharanagati, and Prapatti, surrender absolute towards the lotus feet of Lord of Universe, who is for us always as Srinivasa.

Salutations to Sri Venkatesa, creator of the entire universe brahmandam, and Master of all divinities.



The annual 9 day festival, originally believed to be initiated by Lord Brahma Himself eons ago, the Tirumala Brahmotsavam, continuously gets better in execution year after year. This festival is not like any other festival held in Tirumala for Lord Malayappa Swami. What makes this unique is the fact that this is open to all who can visit Tirumala during those nine days and that throws a huge challenge in terms of managing lakhs of devotees who throng to have a glimpse of Lord on 15 celestial vahanas bedecked with jewels. The other great aspect is continuation of

DIVYA PRABANDHA GHOSHTI in Tirumala Brahmotsavam

- Sri Ananth Madabhooshi



the codified tradition established by Sri Ramanuja almost a thousand years ago on what divine songs of Alwars to be recited and when the 2 Jeeyangars or the pontiffs, who are called H H Periya Koil Kelvi Appan and H H Siriya Koil Kelvi Appan, lead the holy congregation called 'Divya Prabandha Ghoshti' who could sing the Divya Prabandham, all of 4000 hymns, recalling from their memory without any written aid. Another striking aspect, as in other Vishnu temples also, is this Ghoshti leads the procession of the Brahmotsavam and it is established that Lord follows this Ghoshti in

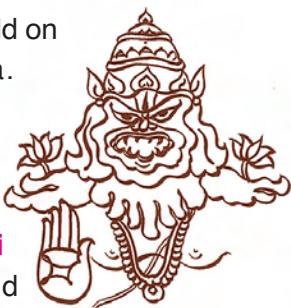


an attempt to relish this Divine nectar of Divya Prabandham. Now, let us get into the details of the recitation practice established and followed in Brahmotsavams.

Mudhal Thiruvandaadi : In the evening of the first day Lord along with His Consorts, Sridevi and Bhudevi, take the Pedda Seshavahanam. The Lord and His Consorts eagerly wait till they arrive at Tirumalai Nambi Sannidhi on South Mada street, to follow the Ghoshti. The Ghoshti begins with the first ever Prabandham of the first Alwar called Poigai Alwar. The jeeyangars lead the Ghoshti in reciting '*Mudhal Thiruvandaadi*' which has 10 hymns out of the full 100, dedicated to Lord Srinivasa.

In the next day morning, Lord Srinivasa, takes a small Sesha vahana, in memory of Lord Namperumal [Utsava vigraha of Sri Ranganatha of Srirangam], who stayed in Tirumala for nearly 40 years way back in 13th century.

Irandam Thiruvandaadi : In the evening, Lord adorns the decoration of Saraswati devi and procession is held on Hamsa vahana. Bhoothathalwar's '*Irandam Thiruvandaadi*' is recited in both the sessions.



Moondram Thiruvandaadi : Simha Vahana and Muthyapu Pandiri vahana are scheduled for 3rd day's morning and evening sessions respectively. The Ghoshti recites the 3rd Alwar,

Peyalwar's '*Moondram Thiruvandaadi*'. This Alwar has dedicated 19 songs in praise of Lord Srinivasa in his 100 songs.



Nanmugan Thiruvandaadi : Devotees witness Lord's

procession on Kalpaka Vruksha Vahana in the morning and Sarvabhupala Vahana in the evening session and as befitting it maybe for Sarvabhupala Vahana, the Ghoshti recites '*Nanmugan Thiruvandaadi*' which establishes unequivocally the Lord's Lordship above every other deity.

Thiruviruttam of Nammalwar : This special day paves the way for lakhs of devotees to worship Lord Malayappa in Mohini avataram in a special palanquin followed by Lord Sri Krishna beside the palanquin. Lord Krishna is given a higher precedence over Lord Malayappa in Mohini avataram in offering the Harathi while this procession is going on. In the evening Lord Malayappa rides on His primary Vahana, Garuda. Jeeyangars lead the Ghoshti by reciting the '*Thiruviruttam of Nammalwar*'.

Periya Tiruvandaadi : Lord Malayappa is decorated as Rama and He rides on the back of Hanuman in the morning and in the evening He takes Gaja vahana. '*Periya Tiruvandaadi*' of Nammalwar is recited by the Ghoshti. The day 6 also marks the Lord and His consorts riding an opulent Golden Chariot as part of Vasanta Utsavam in the evening before Gaja Vahanam. No recitation takes place while the Lord moves on the Golden Chariot.



On all these 6 days, for the rest of the distance Lord covers to return to the temple. After finishing off the respective Divya Prabandhams, the Ghoshti will recite Periyalwar's Tiruppallandu and Periyalwar Tirumozhi also.

Periya Tirumozhi : Vedas and Puranas proclaim Lord Narayana as the one residing in the abode of Sun [*Surya mandala madhyavarthi*]. Lord Malayappa, who is none other than Lord Narayana Himself, takes the seat amidst the Surya Prabha in the morning and further He traverses amidst the Chandra Prabha in the evening. The morning

session marks the beginning of recitation of Tirumangai Alwar's *magnum opus*, 'Periya Tirumozhi' by the Ghoshti. It is continued in the evening also.

Periya Tirumozhi & Nachiyar Tirumozhi : Lord Malayappa Swami accompanied by His two consorts takes a tall chariot and 'Periya Tirumozhi' is continued for the morning session while the chariot navigates through the streets around the temple. In the evening, Lord Malayappa rides a brisk Horse, Aswa vahana. Ghoshti recites Andal's 'Nachiyar Tirumozhi' during this session.

The final day coincides with Sravana star of Purattasi month. This is the avatara star of Lord Srinivasa. On this day in the morning Churnabhishekam will be held and the Ghoshti will recite the remaining prabandhams like Perumal Tirumozhi, Tirucchandaviruttam, Tirumaalai, Amalanadhipiram. Thereafter, the Lord with His consorts and Sudarsana Alwar are taken to Sri Varahaswami temple on the banks of Swami Pushkarini and



Tirunedunthandakam of Tirumangai Alwar is recited. After the Thirumanjanam and Chakrasnanam, Theertha prasada will be distributed to the Ghoshti. During the Tiruvaaradhana, Ghoshti recites Tiruppalliezhuchi, Tiruppavai, Tiruppalandu, Kanninunsiruththambu, Koil Tiruvoymozhi, Ramanuja Nootrandadhi and Upadesarathnamala of Swami Manavalamaamunigal. Bramhotsavam concludes with the evening session of Dhwaja Avarohanam event which is followed by recitation of Ramanuja Nootrandadhi and Upadesarathnamala.

Navarathri Bramhotsavam which happens once in 3 years also follows the same recitation pattern.

It is Sri Ramanuja who established rituals and practices in Tirumala. It is a miracle that tradition is still existing and followed without any compromises even after 1000 years and TTD plays a major role in continuing the legacy.



SOLUTION TO PUZZLE

1 S	U	2 D	A	3 R	S	4 A	N	5 A		6 U
R		H		A		N		G		S
7 I	G	A	E	M		8 D	H	A	T	A
R		N		A		A		J		N
9 A	J	A	R		10 I	L	11 W	A	12 L	A
N		D			D		O		I	
13 G	L	A	D		E		14 M	E	M	O
A					A		A		G	
15 M	I	T	H	I		16 S	N	E	A	K
						I				S
17 S	I	M	H	A		18 H	A	M	S	19 A

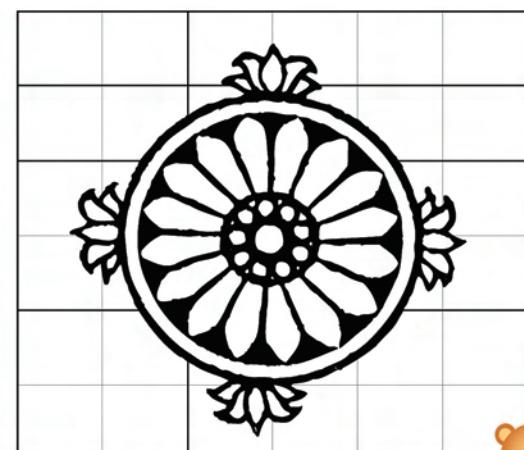


**DO YOU
KNOW?**



Colour the Picture

DRAWING



Draw the Picture as given



MATCH THE WORDS In Column A with the Column B:

A

(1) Alipiri	(a) Prathivadi Bhayankara Annan
(2) Annamacharya	(b) Garuda Seva
(3) Suprabhatham	(c) Navarathri
(4) Brahmotsavam	(d) Srivari mettu
(5) Sailaputri	(e) Pedda Tirumalacharya

B

RECITE

Kaaraagre vasathe Lakshmi
Karamadhye Saraswathi
Karamule Sthithagouri
Prabhaatthe Karadharshanam

Answers : (1)-d, (2)-e, (3)-a, (4)-b, (5)-c



1. Clouds
2. Tambura in a hand
3. Flower on a man

Find out the Differences

4. Palm leaves in a hand
5. Mountain
6. Thalam in Women's hand
7. Flowers in hand

PROVERB

**HOPE FOR THE BEST,
PREPARE FOR THE
WORST**



RIDDLE
Name the Festival using the Clues given below :

1. This festival celebrates for 9 nights.
2. Goddess Sailaputri, Brahmacharini, Chandraghatika, Kushmaanda, Skandamatha, Kaathyayani, Kaalarathri, Mahagouri, Sidha rathri are worshipped.
3. The last day is Vijayadasami
4. Goddess Durga killed demon Mahishasura on the vijayadasami day.

Answer : Navarathri



'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

1. Name the purificatory ritual done prior to Brahmotsavam.....
2. Ananthaalwan was reborn as
3. Where is Lord Varahaswami temple located in Tirumala
4. Name the Dresscode colour for men volunteers in Srivari seva
5. Tirumala Srivari Garudaseva on
6. Adisesha Serves the Lord as
7. Name any 2 electronic devices that are forbidden to carry in the temple
8. Name the idol taken out during all the processions in Tirumala temple
9. Name the title of the advertisement related to a ban in Tirumala
10. Poygai alwar was found in a pond near temple
11. Name the trust related to Anna Prasadam
12. Name the four purusharthas
13. Tirumalisai Alwar is believed to be the incarnation of
14. will be given a holy dip in pushkarini on the last day of Brahmotsavam.
15. Name the department being given publicity
16. Service to Humanity is service to
17. Who introduced the jeeyar system
18. Name the scheme related to operate child's heart surgery
19. Name the Divya Prabhandha ghoshti recited in the Hanumantha Vahanam
20. Name the mantra that should chant inside the temple

RULES AND REGULATIONS

1. This quiz is meant for the children aged below 15 years only.
2. The children who wish to participate must belong to Hindu religion only.
3. The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
4. Answers for the quiz questions must be written in the prescribed place provided.
5. The photocopy of the answer scripts for quiz will not be considered.
6. There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
7. The last date for submitting the answers for the quiz is 25-09-2022.
8. Three winners will be selected through lucky dip among the participants who submit all the correct answers.
9. The names of the winners will be published in the next issue i.e. October 2022 magazine.
10. The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
11. No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

Your answers should be sent to the
Address given below:-

The Chief Editor, Sapthagiri Magazine,
TTD Press Compound
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh

GENERAL PREDICTIONS FOR THE MONTH OF SEPTEMBER 2022

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Peace wave is on the way. One has to adapt oneself to the present conditions. No arguments with the superiors. Better to go for old path. No experiments are needed. Health conditions are to be checked in time. Flow of expenses is to be controlled by any means. Better to avoid unnecessary gatherings and discussions, women's health are to be protected well. Praying Lord Venkateswara or Iswara will protect the interests.



Taurus (Vrishabha) : Changes of excellence are in the pipeline. But shouldering additional responsibilities are inevitable. They should be very cautious in dealing with the public and better to be a good listener in solving the problems. Business links are as usual. Money flow in the business houses is unstoppable. People will have good opportunities. Worshipping Lord Vishnu will ward off all the evils and bring better luck.



Gemini (Mithuna) : Good going in the day to day affairs. Clearing the debts well in time will enhance the respect. Pundits, scholars, professionals will have a good time. People of Gemini born will have to face tough situations. But victory is final. Students are advised to work very hard to get good results. Students to go overseas for further studies will have to wait and think twice. Worshipping Goddess Durga will ward off all the evils and make good.



Cancer (Karkataka) : Professors will have greater opportunities. Promotions are on the cards. Military, Para military security forces, police officials will have excellent time to prove themselves. There will be some unforeseen expenses to meet in case of family members. Students, women folk will enjoy. Unmarried boys and girls will have a pleasure time to settle for married life. Praying Lord Subrahmanya or Lord Siva will easily clear the situations.



Leo (Simha) : Burdens are heavy but success is also very transparent. Time is very less to spend happily with family. Social gatherings are also less to participate. People will have to wait for the opportunities to come. Young married couple will have to wait patiently for a common understanding. Adjustment with the time is a better solution. Students will have to wait patiently for some time. Praying Lord Siva and Goddess Durga will bring what not.



Virgo (Kanya) : Flying to other countries is on the cards. Ambassadors, mediators will have excellent opportunities to gain good name and fame. Sportsmen will get excellent records. Women folk should wait for the success of their husband. Newly married couple will have promotion as parents by a birth of a child. Praying Lord Venkateswara or Iswara will produce excellent results.



Libra (Tula) : They have to wait for decisions. But expenses are incurred in a high note. Judges, Honorary presidents shall have a good time to improve name and fame in the society. Students should work hard. Poets, authors, Orators, speakers will have lime light. Praying Lord Siva and Goddess Durga will bring enormous happiness.



Scorpio (Virshchika) : Unforeseen events may disturb emotions and moods. Still it will not harm the fame. Farmers, agriculturalist will have good time. They will have a great time. Unexpected travel may bring sudden influx of money. Higher cadre people will have good time and have good opportunities to change to the other companies to have for better prospects. Praying Lord Siva and Parvathi will bring unexpected changes favourably.



Sagittarius (Dhanu) : It is the right time to overpower the enemies and to gain success. But in the house, mother's health is to be taken care of. Newly joined people in the jobs will learn more. First impression is the best impression. Lawers, Doctors and other Professionals will have mixed time. There should not be much stress for women. Praying Lord Subrahmanya will bring peace in life certainly.



Capricorn (Makara) : Young lads will face a bit rough weather in the matters of opposite person. Better to move further. Expected results are very slow and lapse of time will cost more. Women are advised to take rest frequently. Business people may not look for expansion of business. Waiting for a steady growth will yield good fruits in a long run. Praying Goddess Lakshmi along with Narayana will change the colours in life.



Aquarius (Kumbha) : They are children of fortune. They can do undo things with great success but with plenty of money and as well expenses also. Business people especially market men will have an easy song to ring. Sports persons will have great records to establish. Old records will be broken. It is the time of inventors and creative people. Students should work hard. Personal health should be taken care of. Praying Lord Narayana or Lord Venkateswara will bring a great change in life.



Pisces (Meena) : Long pending agreement issues will have a better outcome. Better to settle the matter than keep on pending. Success is on the cards. There will be a great success in almost all the matters related to the real estate. Issues between brothers also will settle peacefully. Better settlements will be there. Every one will have good luck and better life. By enchanting the stotras of Goddess Lakshmi will bring luck and prosperity in life.

Subham Subham Subham



PICTURE STORY

THE RESULT FOR DEVOTION

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Dwarakanath
Translated by :
Smt. J.C.Gnanaprasuna

A bramhin by name 'Sudama' was living in a village which was far away from Dwaraka. He was also called 'Kuchela'. Sudama was a childhood friend of Sri Krishna and was very poor. His wife's name was 'Vamakshi'. They had many children.

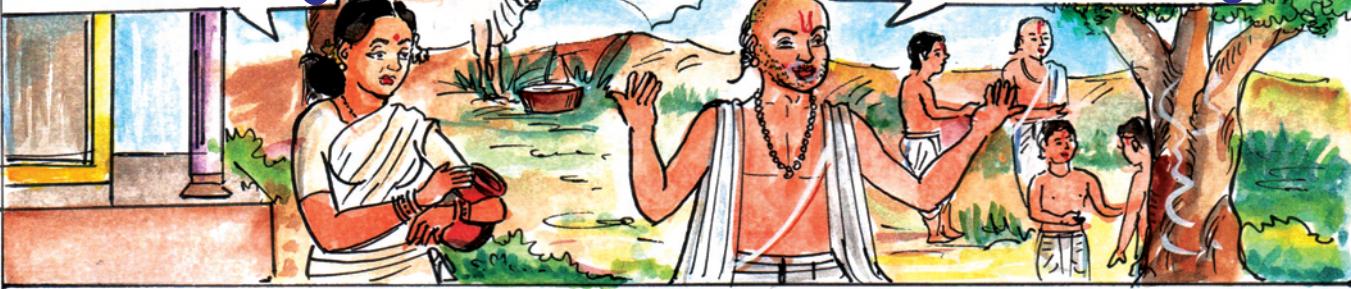
1

Swami! Will this poverty never leave us?

2

Chanting the name of Lord Hari is a boon to us.

3

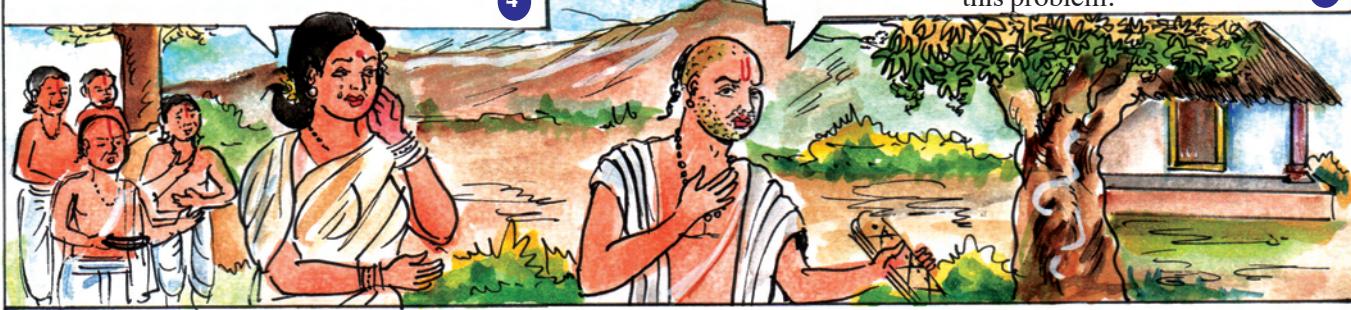


Oh! Mother give us food and save us.

4

Vamakshi! I am not getting a way out of this problem.

5



How can you say so? What a useless life is ours! We are not able to provide even some food to our children.

6

Oh Lord.

7

Swami! Isn't Sri Krishna your childhood friend? If we ask him for help?

It is a good idea but...

8



How can I approach him with empty hands? As a gift....

10

Please wait a moment ...

11

Vamakshi went to neighbour's house and got some flattened rice.

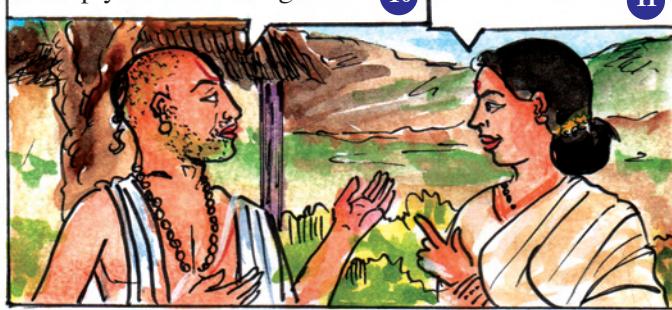
12

Offer this flattened rice as a gift.

13

Ok. Sure

14



Vamakshi tied up the puffed rice to the upper garment of Sudama. He reached Dwaraka with puffed rice and stood in front of the building and he said to the doorkeepers...

15

I came to meet Sri Krishna. I am his childhood friend. 16

We will inform him. But, you don't like that... 17



The doorkeepers informed Sri Krishna about Sudama. When he heard the name of Sudama, Sri Krishna along with Rukhmini went to see Sudama gave him a grand welcome. By this Sudama felt happy. Then Sri Krishna enquired the well being of him... 18

Sudama! what gift did you bring for me ? 19

Sri Krishna, I did not get any valuable gift... 20

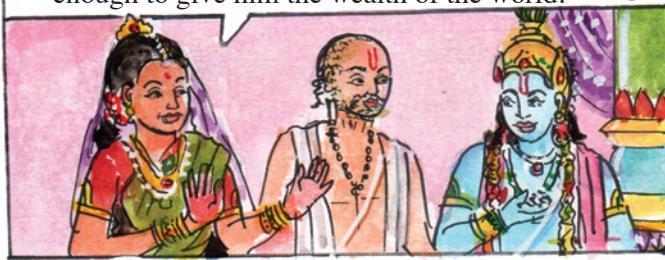


Sri Krishna searched Sudama and got the flattened rice from his upper garment and ate a fistful. 21

When he tried to take another fistful, Rukmini stopped him 23

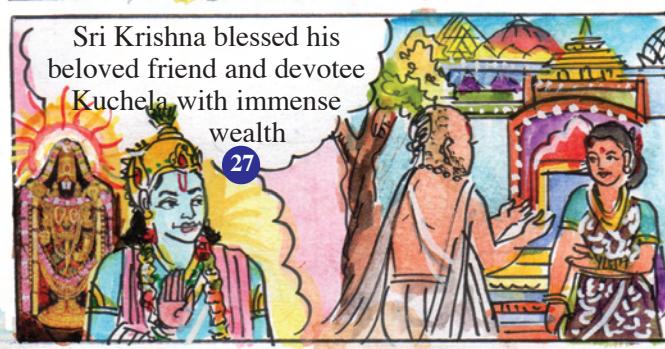


Oh Lord! Don't eat more. What you have eaten is enough to give him the wealth of the world. 24



Having eaten a delicious dinner with Krishna that day, Kuchela said.. 25

Sri Krishna blessed his beloved friend and devotee Kuchela with immense wealth 27



In this Kaliyuga, Sri Krishna is incarnated as Lord Srinivasa in Tirumala blessing the devotees as he has done Kuchela. 28

THE END

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The annual budget fete of 'Anivara Asthanam' was held in Tirumala temple on 17.07.2022. As part of this ritual, Tirumala pontiff Sri Sri Sri Pedda Jeeyarswami presented sacred silk clothes in the temple. On this occasion, Tirumala pontiff Sri Sri Sri Chinna Jeeyarswami, TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S. and other officials participated.



Sri 'Varalakshmi Vratham' was performed with celestial grandeur at Tiruchanur to Goddess Padmavathi Devi on 05.08.2022 and this was a feast for the eyes of the devotees who witness the Goddess on the decorated platform. On this occasion, large number of devotees participated with religious gaiety.



'Akhanda Harinama Sankeertana' programme was restarted after the Covid pandemic in Tirumala by the TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S. by lighting the lamp and performing Puja on 01.08.2022.



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